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A

DISCOURSE

Concerning

the Subject of Baptiſme

Wherein the preſent Controverſies, that are agitated in the *NEW ENGLISH CHURCHES* are from *Scripture* and *Reaſon* modeſtly enquired into

By *INCREASE MATHER*, Teacher of a Church in Boſton in *New-England*.

Ezek 43.11. *And if they be aſhamed of all that they have done, ſhew them the Form of the houſe and the Faſhion thereof, and all the goings out thereof, and the Comings in thereof, and all the Forms thereof, and all the Ordinances thereof, and all the Forms thereof, and all the Laws thereof; and write it in their ſight, that they may keep the whole Form thereof, and all the Ordinances thereof, and do them.*

2 Cor. 13.8. *For we can do nothing againſt the Truth, but for the Truth.*

Eph 4.15. *Speaking the Truth in Love.*

Si Eccleſia debetur quam reflorescere neceſſe eſt ut a Puerorum Inſtitutione exordium fiat. *Luther.*

Liberi fidelium baptizantur ut participes ſint, & hæredes divinorum beneficiorum Eccleſiæ promiſſorum, utq; ætate provecti Parentum Religionem & pietatem Profiteantur *P. Ramus.* in *Comen. de Relig. l. 4. c. 6.*

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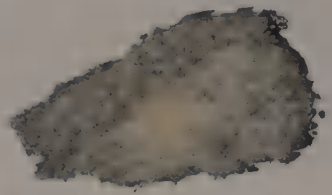
of the present Age we live in, but especially the Truth of the place, where Providence hath cast my present habitation, I would fain hope that by this undertaking, I have in part served, or endeavoured to *serve my Generation according to the will of God.* I most willingly submit the whole to the *Censure of Judicious and Impartial uninterested persons, trusting in Christ for pardon of all weaknesses, or what ever is mine herein, and that what is Truth, and so from his holy Spirit, shall be owned and blessed for the promoving of the honour of his Name, the establishing of his Servants: the advancement of the Interest of his holy Truth amongst us.* The Lord help us to *truth it in Love,* and grant that there may be *peace and Truth in our dayes.*

Boston. N. E.
8. of 3 M.
1675.

CHAP.



CHAP. I.

The Introduction to the ensuing Discourse.

The first Question Propounded, viz.

Whether Persons Qualified according to the fifth Proposition of the late Synod, have right to Baptisme? The terms of the Proposition expressed, the Question rightly stated. That the the Synod did not affirme, that unqualified persons, or that Grand-children as such have right to Baptisme. The affirmative part of the Question Concluded.

THat the blessed Sacraments of the New Testament, which are in their own Nature *Signes & Seals* of the gracious *Union* have been an occasion of much *Dispute* in the world, is known to all men. Yea such is our darkness who know but in part, as that these uniting Misteries of the Gospel, have accidentally sent a fire not only between the Church & the world, which we need not to wonder at; but even amongst Christians themselves; & that too of a more *Pure & Reformed* profession. To say nothing what hapned soon after *Apostles* & Apostolical men fell asleep in the Lord; the last *Century* hath sadly evidenced the truth hereof in those controversies about the *Eucharist*; which have been agitated not only between *Protestants* and *Papists*, but also *Lutherans* and *Calvinists*, as they are called formerly, indeed the dispute hath been chiefly upon other accounts; But in this last Age the great Question is about *right to Sacraments*, or the *Subjects* unto whom they are regularly applyed. Concerning a right to partake at the Lords Table, there hath not been so great a Controversy in these *New-English Churches*, as there hath been touching *right to Baptisme*; it being upon good, and

(too many) *unquestionable grounds*, & concluded, that none may claim right to that Ordinance of the Supper, except they do manifest their ability to discern the Lords body, and to examine themselves. But as to Baptisme there are some who are for an *extream strictness*, even so as to deny a *baptismal Interest* to belong to any Children (and consequently all such Parents if unbaptized might not claim right to that holy Institution, whose Parents are not immediately admittable to the Lords Table. Others are for an *universal latitude* as to the *Subject of Baptisme*, even so as to comprehend all that are *nomine tenus Christians*. Now inasmuch as the farther clearing of these *Questions* may tend unto peace, and Edification of the Churches; and that thereby Service will be done for Christ, & for his holy Truth, yea, and for not only *present*, but *succeeding Generations* in this Country, we shall therefore (by the help of Christ) inquire into them, and avoiding all harsh reflections upon any mans person or notion, endeavour to keep close to *Scripture* and *Reason* in the following *Disquisition*. As for the first of these Enquiries, it hath indeed been already in a way of order *decided* by a *Synod* which was assembled in *Boston* in *New-England*, *Anno* 1662.

But when Providence first brought forth the Issue of that debate many did Conscientiously dissent from these Conclusions. And although of later years, that Cause hath exceedingly gained ground, yet there are some that still withhold their Assent, whereby practice according to those *determinations* is impeded in many Churches. The first Question then is, *Whether the Qualifications expressed in the fifth Proposition of the late Synod Book, do give right unto Baptisme*. In many *Polemical discourses* a great part of the Contest hath risen from the not understanding, or not rightly stating of the *Question*, that so there may be no mistake about that matter, Let it be remembred that the words of the Proposition are these, *viz. Church members who were admitted in minority, understanding the doctrine of faith and publickly professing their Assent thereto, not scandalous in Life, and solemnly owning the Covenant before the Church wherein they give up themselves, and their Children to the Lord, and subject themselves to the Government of Christ in his Church, their Children are to be baptized.* So that the Question now is not whether the Children of ignorant or prophane persons, or of *Hereticks* may be baptized, or of such as do in a *sight manner* own the Covenant, and so do no more, but visibly take the Lords Name in vain; or of such as do

refuse

refuse to subject themselves to Church Discipline, I say the Question is not whether such persons have right to Baptisme, no such thing being affirmed by the *Synod*. Nor is the Question whether *Grand-Children as such* have right to Baptisme by virtue of the faith and Covenant of their godly proparents, although the Immediate Parent should be a forsaker of the Covenant and God of his Father. This very mistake hath been the Reason why many have drank in prejudice against the *Synod Book*, Because they have apprehended, that therein the Baptisme of the Children of godless Parents hath been pleaded for, only by virtue of the Grand-Fathers Religion, although the next Parent should be no Christian. But that is a most Injurious stating of the Question, for the Synod Book doth in no wise ground Baptisme on the qualification of the Grand-Father, but on the qualification of the Immediate Parent. *Let the Question then be understood concerning any Parents whatsoever, whether that being qualified according as it in the mentioned Proposition expressed, they, & consequently their Children have not right to Baptisme.* Now considering the terms of the Proposition, I Conceive that the *Affirmative part* of the Question is true, And although the *Reasons* produced and urged by the Synod do evince the truth of this Assertion, yet as some farther Explication thereof, and Addition thereto, (although I am neither worthy nor able to add ought unto what is already by those Worthies performed) we shall (as in Gods holy fear) now propound some Arguments to be weighed in the Ballance of the Sanctuary.

CHAP. II.

THe first Argument propounded, viz. because the persons in Question ought to be acknowledged members of the visible Church, Proved (1.) From the Definition of the visible Church, which is adhered to by Congregationals of the Savoy meeting, and by Dr. Owen. (2.) From Mat. 16. 18. *(3.) Else we unchurch all men but ourselves. (4.) In that it is a most dreadful thing to be wholly excluded out of the visible Church, evinced by sundry Scriptures, which are occasionally opened. (5.) If they be not of the Church, then they are of the world only, and so belonging to Satan. (6.) Because the persons in Question are not amongst those whom the Scripture sel-*

leth

leth τοὺς ἔξω or them without. (7.) *Because they are true worshippers.*

The first Argument may be taken from that regular membership, or standing in the visible Church which doth belong to these persons. Thus we Reason. *They that according to the Scripture are and ought to be continued in the visible Church, have right to Baptisme for themselves and their Children.* But this is true concerning the persons in Question; *Ergo*, &c.

The Proposition is the great Convincing Argument whereby Antipædo-Baptists have been confuted. It is aboundantly proved by those that handle (a) that Controversy about Infant Baptisme, yea, some Anabaptists confess it to be a truth, that such persons have right to Baptisme, and it is cleared in the Synods first Proposition, which was unanimously consented to, yet let it be granted that it is not a meer standing or membership in the visible Church, but a *regular standing* therein that entituleth to Baptisme, that is (in a word) *when a man is according to Scripture Rule become a member of the visible Church, and there is no Rule in the word to cast him out of the Church, such a person is a proper adequate Subject of Baptisme.* The only doubt and difficulty will be about the *Assumption.* As in most Arguments (that is the part which needs to be strengthned) Now that is manifest, 1. From the definition of the visible Church. That so it may appear, that to administer Baptisme according to this Proposition is no deviation from Congregational Principles, we shall not go to any other for a definition of the visible Church but to Congregational men. Now they in their [b] declaration of Faith at the *Savoy* meeting 1658. thus speak. *The whole body of men say they, throughout the world professing the Faith of the Gospel, and obedience unto God by Christ according unto it, not destroying their own profession by any Errors, and everting the Foundation or unholiness of Conversation, are, and may be called the visible Church of Christ.* Now compare this definition with the persons described in the Proposition, and we shall find, that all the particulars therein expressed, do agree unto them. Also Doctor *Owen* [who was a great part of that Assembly at the *Savoy*] doth give the like description of the Catholick visible Church in his Book of [c] Schisme, where he thus writeth. *The universality of men professing the doctrine of the Gospel, and obedience to God in Christ, according to it through-*

a see Mr. Baxter of Infant Baptisme, Chap. 4. see also the Answer of N. B. Elders to 21 Quest. Qu. 1.

[illegible]

b Ch. 16 Tho. 1.

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c Ch. 5. pag 12.

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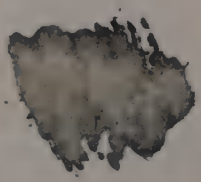

out the world is that which is commonly called the Catholick Church. All Professors of the Gospel throughout the world, called to the knowledge of Christ by the word do make up and constitute his visible Kingdome by their professed subjection to him, (d) *The universal Church is a Collection of all that are duely called Christians. I do not think, that particular Congregations do stand unto it in that Relation of a Species to a genus, in which the whole nature of it should be comprised, which would deprive every one of membership in this universal Church which is not joyned actually to some particular Church, then which nothing can be more devoyd of Truth.* (e) *As to the description of this Church, I shall acquiesce, in that lately given by a learned man,* Ecclesia universalis est communio seu societas omnium cœtuum, *I had rather he had said,* omnium fidem Christianam profitentium sive illi ad Ecclesias aliquas particulares pertineant, sive non pertineant. And *pag. 134, 135, 136.* He sheweth what things are necessary to constitute a member of the visible Catholick Church, and at last, *pag. 137.* Concludes saying, *we are at length arrived to this Issue, the belief and profession of all the necessary saving Truths of the Gospel without the manifestation of an internal principle of mind inconsistent with the belief of them, or adding of other things in profession which are inconsistent to the Truths so professed, is the bond of this unity of the visible professing Church of Christ.* Also he sheweth that not only Modern but Antient Divines have esteemed this the Catholick Church, *so Justin Martyr, Irenæus, Tertullian,* &c. And many passages to the same purpose are to be seen in a late discourse concerning Evangelical love and Church peace, written by the same learned hand, wherein this description of the Church Catholick visible, is more fully opened. And it is in the same Treatise, with great evidence of Reason manifested, that Baptisme is grounded upon membership in this Church, it would be too tedious to transcribe all that is there said about this matter. But the Reader that hath the Book may if he please consult *pag. 47, 52, 53, 54, 74, 75.*

2. This is evident from that famous Text, *Math. 16. 18.* which intimateth that those that profess Faith in Christ and do not destroy that Profession by any Heresy in Judgement, or Scandal in Conversation, are to be esteemed as belonging to the visible Church. But the persons in Question do this. They do *publickly and solemnly* before God, Angels and men profess their *Assent*

d Ibid pag. 14.

e pag. 119.

to the doctrine of Faith, and their Consent to the Covenant, and are not Scandalous in Life. *Ergo*

3. Either such persons as these are to be owned as belonging to the visible Church, or else we shall exclude all persons except those of our way out of the Church visible. If we say, that none belong to the visible Church but such as do first make a Relation of the work of grace (a practice holy and good and far be it from me to reflect thereon, as if it were Superstitious or needless. Albeit I Confess the rigid Imposition of this, or that Mode, or Formality in this matter not determined in the Scripture, is not to be excused, and so joyne themselves to particular Churches, this would be at once to unchurch all men but our selves. But to appropriate membership in the Catholick Church to our selves alone is such rigid, Censorious, arrogant, self-assuming, as better becometh Papists than men of modest and Congregational Principles.

4. To be wholly excluded the visible Church is a most dreadful thing, and therefore to assum it concerning all those persons, whom the Proposition refers unto is that which (for my part) I dare not do. Judicious Interpreters conceive (and that not without Reason) that, that *Book of the Living* which some in Scripture are said to have their *Names blotted out of*, is meant concerning the (f) *Church Book*. To have a name to be amongst the number of the Lords faithful Servants is a great favour, so to be deprived of such a name is a heavy Judgement and usual Curse that doth fall upon, and follow Hypocrites, after they are in their graves, It is mentioned as no small mercy, Psal. 87. 6. *The Lord shall count when he writeth up the People that this and that man was born there.* And on the other hand, it is a terrible threatning which we have Ezek. 13. 9. *They shall not be in the Assembly of my people, neither shall they be written in the writing of the house of Israel.* And this may give light unto those words of *Moses*, Exod. 32. 32. *And if not, blot me I pray thee out of the Book which thou hast written.* That is, (saith *Gnat* excellent Interpreter) out of the Book which thou hast commanded to be written as a record of the People of Israel. God said to *Moses* that if he would *let him alone*, and not by his Prayers withstand the destruction of the Children of Israel, he would of make him a great Nation. Nay, (saith *Moses*) rather then that Gods Name should suffer by the ruine of his people, I am

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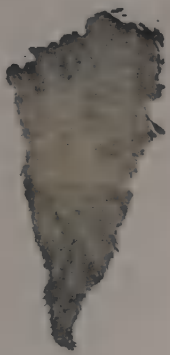

content not only to be without the honour of being the head of a greater Nation then this, but that my Name should not be recorded as a Leader of this Nation. Yea, moreover that my Name should not at all be mentioned amongst the Lords People, I am content to be without the honour of being recorded so much as a member of Gods Church in this world. Thus also *Paul could wish himself an Anathema from Christ for his Brethren his kinsmens sake*, &c. *Rom. 9. 3. h. e.* he was willing to be in the Condition, which excommunicate persons are visibly in. Though he had been so great a Planter and Propagator of Churches, he was willing upon Condition the Jews might be saved, to have his Name blotted out of the Church Records. That Imprecation, *Psal. 69. 28. Let them be blotted out of the Book of the Living*, is a Prophetical Imprecation (many of those direful Imprecations which the Old Testament is full of, are rather Prophesies then Prayers) concerning the unchurching of the Jews, because of their abuses offered unto Christ, of whom *David* was a Type. Now then, if it be so fearful a judgement to be excluded out of the visible Church, we had need be careful how we shut out our Children and poor Posterity from being of the house of Israel. It hath been an Antient received maxime, (however abused by Papists and Prelates) *extra Ecclesiam nulla salus* (h) that there is no Salvation out of the Church, therefore to affirm this concerning all those of whom our present Controversy speaketh, is at once to shut them all out of Heaven. And this is implicitely done, when we deny them all title to Baptisme, uncircumcided persons (*h. e.* not all such as were so actually, but they that had no right to Circumcision) are said to *go down into the nether parts of the Earth*, Ezek. 28. 10. and 31. 18.

5. The persons in Question are either belonging to the visible Church, or of the world only. The Scripture speaketh of those two terms, *Church*, and the *world*, as opposite and Contradistinct, therefore often the gentile *Heathen Nations* which in the dayes of the old Testament belonged not to the visible Church, are called *the world* in Contradistinction to the Jews, who were once the only Church and people of God upon Earth, which [[illegible] we may observe] giveth the true Interpretation of those by the Arminians much abused Scriptures, which speak of Christs dying for the *world*. But to say, that the per-

Rom. 9. 5.

Psalm. 69. 28.

[illegible]

(h) Hujus Axiomatis verum fundamentum Jesus Christus in Annot. 1. Ps. 12. & Arrius, problem. Theol. Joan. 14. Prop. 9. Hinc & illud Hieronymi, Sin habes dum Patrem qui non habet Ecclesiam matrem.

[illegible]

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sons in Question, and their Children are of the world only, is in Effect to say, that they are visibly the Devils, and none of the Lords Children, or that they are only the visible members of Satans, and not of Christs Kingdome, for Satan is the *Prince and God of this world*, John 14.32. 2 Cor. 4.4.

6. Either the persons in Question, and their Children are within the Pale of the visible Church, or else they are amongst those, whom the Scripture doth style τοὺς ἔξω those that are without, 1 Cor. 5.12, 13. Col 4.5. The visible Church is compared to an house, It is Gods house and Christs house. The Temple in respect of both the Courts of it was [as Divines conceive] a Type hereof, hence the *Courts* of the Temple were not covered but *open*, thereby signifying the *visibility* of the *Church*. Now as for Heathens, Idolaters, &c. they are out of this house, they have no standing in the Courts of the Lord. They do not *stand within thy gates O Jerusalem*. But shall we say thus concerning all those described in the Proposition? This is to say, that they are *dogs*, Math 15.26,27. *Rev* 22.15. And indeed to deny unto them title to Baptisme is practically and Consequentially to affirm no less, as will appear to him that well considereth and compareth these Scriptures, *Rev.* 22.15. 1 Cor. 7.14. with Isai. 52.1. Math. 7.6.

7. They that are true worshippers do belong to the visible Church. A false Church is a Company of false worshippers; and (*i*) a true Church is a Company of true worshippers. But we cannot say of the persons in Question that they are false worshippers, for they worship the true God only, and that in no other wayes or means, then what himself hath instituted, therefore surely they belong to the visible Church, and consequently have right to Baptisme.

CHAP. III.

A Second Argument is produced, viz. because the persons in question are visible believers, which is demonstrated, 1. In that they are not Infidels, 2 dly. That there is no hope of Salvation either of them or theirs. 3. They are partakers of those gifts of the Spirit which are proper to Christians. 4. The Scripture calls persons

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sons so qualified as is in the Proposition expressed, believers which is shewed in sundry particulars. 5. The persons in Question are justly stiled Disciples or Christians, and therefore are believers, and baptizable.

Having endeavoured to clear the first Argument, we proceed unto a second and that shall be, because the persons in Question are visible believers, The Argument stands thus, *visible believers have right to Baptisme for themselves and theirs.* But the persons in Question are visible believers. *Ergo.*

The Proposition (at least so far as it concerns persons Adult] is yielded on all hands. Yea, even those that do mistake, and so pervert this principle, yet acknowledge that where there is faith, there ought to be Baptisme. But that Faith which giveth right to Baptisme [*in foro Ecclesiæ*] *as to us* is not invisible faith. But the visibility of faith is that which we must proceed upon as to the Administration of this Ordinance. It is said that *Simon Magus believed & was baptized*, Acts 8. 13. he was not baptized upon the account of an invisible and saving faith whereof he was destitute, but because he was a visible believer. And the like may be said concerning many thousands, that were baptized by *John Baptist* & the Apostles. We proceed then to the Assumption, which is thus demonstrated. The persons in Question are either visible believers or Infidels, The Scripture acknowledgeth no *medium* between these two, but men are either believers or Infidels, the Greek word ἄπιστος used throughout the New Testament, for *unbeliever* & for *Infidel* is the same, That word which in some places is translated *unbeliever*, is elsewhere rendred *Infidel*. I Confess that some men who pretend to be of the Christian belief, have not right to Baptisme, because they are *Infidels* in practice, and those are the worst of *Infidels*, 1 Tim. 5. 8. But when a man is not an *Infidel* neither as to his Profession nor as to his practice, the Scripture calls him a *Believer*, or *non-Infidel*. Now can any say concerning the persons in Question that they are *Infidels*, or that they are in the same condition with the unbelieving Jews, or Turks, or other Heathens. How harsh, yea, how horrid is that affirmation which asserteth all the Children in Question to be in the same state with the Children of Turks, Tartars, or Cannabals, yet if they be not visible

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believers, or if they have not right to Baptisme they are in the same Condition with Jews and Turks, and such like Heathenish Infidels, In a word to deny them right to Baptisme (the Gospel Circumcision) is to make them to be not *Israelites*, but *Egyptians*, Josh. 5.9. The Hebrew Doctors (1) say of *those two Rites of Circumcision and Baptisme that whosoever shall neglect either of them is not to be accounted a Proselyte.*

2. If the persons in Question be all out of the number of visible believers, then there is no rational ground of charitable hope concerning the Salvation of any of them or theirs. As for unbelievers the word is plain, that they shall have their portion in that Lake which burns with fire, Rev. 21.8. Mark. 16.16. Nor is it any rigid Principle in them who affirme that no charity binds us to believe that (*a*) the Children of Infidels are saved, we find in Scripture that God gave express Command, not only that *all* persons amongst the Heathen Nations but that their *little ones* also should be destroyed, see Numb. 31.17. Deut. 20.16,17. and 13. 12.15. Josh. 7.15,16. And they are pronounced happy that should dash the little ones of Babylon against the stones, Psal. 137. 9. Which manifests that such little ones are not saved. But who dare conclude thus concerning all the Children in Question, or concerning this or that particular amongst them?

3. They partake in the special gifts of the Holy Ghost, I mean such spiritual gifts as are peculiar unto Christians, therefore are they believers, and have right to Baptisme, Acts 10.45. and 11. 15. Assent unto the Mystery of the Gospel is a great gift of the Holy Ghost, even more then flesh and blood can attain unto, Matth. 16.17. And doth not the Apostle declare that they cannot do in a serious manner profess that *Jesus is the Lord* have in some sort received the Holy Ghost, and be opposed to such unto *strangers*, or *unbelievers*, 1 Cor. 12.2,3. In a word, the persons in Question are *illuminated* with the knowledge of Christ, which Illumination is a gift or gift of the Holy Spirit, and one Character of a visible believer, Heb. 10.32. the believing Hebrews are called illuminated ones. *Drusius* his note on the place is that *these illuminati* were indeed *Baptizati*, therefore φωτισθέντες is used for Baptisme; and φωτίζω for *baptizo*, and we know that (1) the Antient Church is wont to express Baptisme by the terms of illumination.

4. The

4. The Scripture calls persons so qualified as is in the Proposition expressed, believers. For 1. They are in the Scripture said to have faith, or to be believers, who do make an open Profession of the Christian Religion before the world, not evening the reality of that Profession by any practice inconsistent therewith, *Acts 5.14. 1 Cor.7.12,13,14,15.* But thus it is with the persons in Question.

2. They that do give up themselves to the Lord, and to his people, are in Scripture phrase believers. Thus the *believing Macedonians* are described *2 Cor.8.5. they gave their own selves to the Lord, and to us by the will of God.* Now this description of a believer doth belong to the persons in Question; for it is expressly affirmed in the Proposition that they must *give up themselves and their Children to the Lord, and subject themselves to the Government of Christ in his Church.*

3. It is yet further evident that the persons we speak of are visible believers, because they are *Disciples*. Disciples and *believers* are the same. If we search the Scriptures we shall find that believers and disciples are *Synonimous*, Acts 4.32 with 6.2. and 13.48,52. and 15.9,10. and 19.1,2. *They that belong to Christ are disciples*, as is clear beyond dispute by comparing *Matth.10.42.* with *Mark.10.41.* Now the Children in Question belong to Christ, all of them visibly, and some of them really and savingly, therefore are they *disciples*, and therefore believers unto whom Baptisme doth of right appertain. Besides they that do subject themselves to *Christs discipline* cannot with any colour of reason be excluded from *discipleship*, but this is in the *Proposition* affirmed of those in Controversy. Yet again they that are fully filled *Christians* are *disciples*, Acts 11.26. Now this are the persons in Question. Insteed if these Children are not to be nominated *Christians*, if they be such, as that if we speak in the Scripture dialect, we may not lawfully style them *Christians*, then are they not meet to be *baptized*; but on the other hand, if they be (and ought by us to be accounted) Christians, then the withholding Baptisme from such persons, is unjustifyable, and will one day appear to be sinful.

CHAP.

CHAP. IV.

THe third Argument produced that those Qualifications which do give right to Circumcision do give right to Baptisme, this Proposition is evident, (1.) Because Baptisme succeeds Circumcision, as it is proved from Col. 2. 11, 12. and from the great Analogy and resemblance that is between Circumcision and Baptisme. [2.] Circumcised persons were solemnly Consecrated unto God which is cleared from Exod. 4. 25. that Text is vindicated from the sense commonly put upon it. so in Baptisme. [2.] Circumcision did intimate that our Nature is Corrupt, so Baptisme. [3.] Circumcision did seal Regeneration proved from Scripture, so Baptisme.

2. The Proposition proved by comparing the Qualifications entitling to Circumcision with those that gave right to Baptisme.

1. An Everlasting Ingagement or Covenant to become the Lords Servants was required in order to Circumcision, shewed by many Scriptures, so concerning Baptisme.

2. In Adult persons Historical Faith was required before Circumcision, so concerning Baptisme.

3. A profession of the Name of the true God, and of the only true Religion, so concerning Baptisme. That phrase of baptizing into the Name of, and by, explained, Baptisme the mark of Christianity, they are deceived that think that Circumcision did seal only temporal promises, or that meer natural descent from Abraham gave right thereunto, The Assumption, viz. that the persons in Question have those Qualifications that did give right to Circumcision evinced. [1.] In that they are in Covenant with God, proved by five Reasons. [2.] They have an Historical Faith.

3. They

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3. *They make an open profession of the true Religion and that for ought any thing such appear is the Contrary in sincerity.*

A great Objection against this Argument Considered and Answered.

We come now to a third Argument for the demonstration of the Truth before us, which is thus disposed.

Those Qualifications which did give right to Circumcision, do give right to Baptisme. But the persons in question even Parents & Children have those Qualifications which did give right to Circumcision, Ergò

The Proposition is evident, (1.) because Baptisme (a) cometh in the room of Circumcision. Either Baptisme doth so, or something else is instituted to succeed Circumcision, or else we must say there is no Ordinance at all given to Believers instead thereof, But neither of these latter may be affirmed, therefore is the former true. Besides that Scripture, *Col. 2. 11, 12.* doth clearly intimate, that Baptisme doth succeed Circumcision, the place hath (o) been abundantly vindicated by others notwithstanding the glosses of Antipaedo-Baptists put upon it, therefore we shall not insist here, only this much shall be said, It is evident that the Apostle in that Context is labouring to deliver the Christian Colossians from those impositions and impostures which were put upon them, by some false and Jewish Teachers, who had reduced them under legal bondage, and in special to the Observation of Circumcision. The Argument which he useth to undeceive them, is that they had Completenes in Christ; for they had in him Circumcision, which is περιτομὴ ἀχειροποίητος *made without hands*, or inward Circumcision. True might they say. But so had *Abraham* and the Fathers after him, yet they had an outward Ordinance applyed to them also; so have you too saith the Apostle, *for you are buried with him in Baptisme, wherein [also] you are risen with him.* So that in your Baptisme you have a greater priviledge belonging to you, even an Ordinance that doth hold forth unto you not only *more fully* (as compared with that in Baptisme) as Circumcision did, but also περιτομὴν, you are risen with him so that in Christ you are Complete partaking of the substance of Circumcision and more too, and therefore why should you observe Circumcision still? This is the Apostles Argument and it is effective as strong and *irrefragable*. However no man can deny but that the Apostle dissuadeth from the practice of Circumcision

Hùic Argumento non opponit Rabbinista ullus (quod sciam) Proselytos.

(o) Vid. Calvin. Inst. Lib. 4. cap. 16.

(a) See Parker de Polit. p. 213. 216. Dr. Whitaker of infant Bapt. p. 150. Dr. Hammond p. 87. Mr. Sydenham p. 118. Mr. Cobbet p. 196. Mr. Pierce p. 30. Mr. Cotton p. 27. Mr. Craig p. 264. Mr. Marshall p. 37. & Vossius de ritibus gentilium. Tract. 11. Mr. Vaughans difference with Mr. Tombes p. 5.

tells them of their Baptisme, and why should he do so, if this do not come in the room of that? And doth (p) not the Apostle Peter allude unto Circumcision, when he expresseth the external Baptisme, by the putting away of the filth of the flesh, 1 Pet. 3. 21. But the truth of this is farther manifested from the great Analogy and Agreement, which is (without any straining of Notions) to be observed between these two Ordinances, E. G. (1.) In that Circumcised persons were solemnly dedicated and consecrated to God, so as to become his devoted Servants, yea, they were espoused to the God of Abraham, Isaac, & Jacob: Hence a Circumcised person was called by the Name of חתן chathan i.e. an espoused one, quasi Circumcisionis dux, Deo quasi desponsus, because when he is Circumcised, he is solemnly espoused to the true God. This I take to be the intendment and interpretation of that difficult place, Exod. 4. 25. our version (which many Expositors follow) carryes it as if those words of Zipporah were spoken to her husband Moses, whom she out of Enmity against that sacred rite of Circumcision called a bloody husband. But I conceive that our translation doth not σκοπὸν τοῦ χαίνειν hit upon the true sense of them.

1. Because the Hebrews never call an husband by the name of Chathan, after the seven dayes of Espousal are over, therefore Zipporah having been married some years could not now call her husband by that Name.

2. Zipporah's Father Jethro being a Midianite descended from Abraham, and a godly man also, he must needs keep up Circumcision in his Family, so that his Daughter could not be offended at that, yea, Ancient Historians acquaint us that the Arabians [Zipporah was an Arabian] did never wholly omit that rite. Not only Herodotus, but Josephus affirms that the Ishmaelites were Circumcised in his time, so all men know that the Turks, who pretend a descent from Abraham are at this day.

3. It is not probable that Zipporah would have dared to revile her husband, when she saw the Lord in the room ready to kill him.

4. The Angel went away, when, [†] or because she said Chathan damim, ver. 26. Now it is not likely that the Angel would desist from his attempt of slaying Moses, because of his wives invectives against her husband, but when she did solemnly pronounce

(p) Blondellus Primitiv. p. 10.

† פסק ב. 2. Ἀπὸ τοῦ ἀφεῖναι τὸν ἄγγελον τὸν ἐπιτιθέμενον αὐτῷ ἔφη· Νύμφιος αἱματίων ἐμοὶ σὺ, καὶ οὐκ ἀνεχώρησεν ἐκεῖθεν.

pronounce the Child to be a Circumcised one, this might well be since the neglect of that Ordinance was the cause of this threatned death.

5. Not only the Hebrews, but the *Arabians* (of whom it was said *Zipporah* was) are wont to call a (*r*) newly Circumcised person by the Name of *Chathan*. This Interpretation is followed by *Oukelos*, *Elias* in Tishbi, *Abenezra*, and other Jewish Expositors; And by *Drusius Mede*, *Chr. Cartwright*, &c. Hence is that *Joh. 1. 12. we are born* [not of blood] *but of God*, &c. *h.e.* (*s*) our being Circumcised and reckoned amongst the Children of God, is not enough except we partake of a Divine and spiritual Regeneration. This may be the Reason why *Circumcised* persons are styled the *Children of God*. The Hebrews were wont to call those that were peculiarly devoted to this or that, *the Children* of that which they were devoted unto. Hence are those phrases of *the Son of perdition*, *Child of death*, *Children of the Bridegroom*, &c. *Beza* in Mat. 8. 12. The Sume is, in Circumcision there is a solemn Consecration of the Soul to the true God. Therefore is that phrase, Jer. 4. 4. *Circumcise your selves. i. e.* give your selves as every true penetent doth *to the Lord*, so that Circumcision noteth Consecration to the Lord. Hence a mans hired Servants were not Circumcised, but only his Children, or his bought Servants, the Reason was because he had not an absolute Power over those, as he had over these, to dedicate them to the use and Service of the true God. But thus it is in Baptisme, the baptizate is given, Consecrated, and espoused to Christ, yea, a *Christian* is one who is (*t*) *offered*, i. e. *dedicated* to the Lord, *Rom. 12. 2.* From the abuse of this Truth hath sprung that Superstition of baptizing Alters, Bells, Churches so called, thereby to signify their Consecration and dedication to the Service of the Lord. Now as by the Straw and Stubble we may gather what kind of grain was in the Field, so even those Superstitions shew that Consecration to the Service of Christ is the thing signifyed by Baptisme.

2. Circumcision did intimate that our nature is corrupt and defiled, *Josh. 5. 3.* Therefore the Jews called the sin of nature [illegible] *Preputium*, or *uncircumcision* from *Deut. 10. 16.* whence in *Tract. Sanred. C. 11.* to that Question when an Infant may be made partaker of the world to come? the Answer given is, pre-

r Vide Schindler. Pentaglot. & R. Kimchiis Radice.

[illegible]

v. Ludov. Cap. Pol. in loc.

[illegible]

t [illegible]

[illegible] Leigh. Cellus. [illegible]

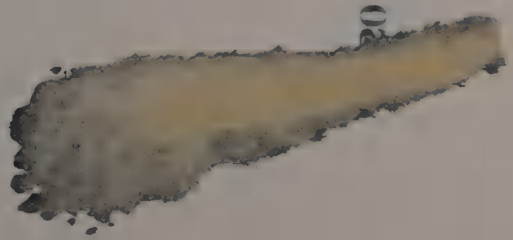
[illegible]

lastly after he is Circumcised; Circumcision being admitted as a sign of the taking away by grace the evil nature of man. And to Answer hereunto (*u*) this Corruption of nature is by the Apostle called ἀκροβυστία, *uncircumcision*, Col. 2. 13. but the like may be affirmed concerning Baptisme, Eph. 5. 26. Tit. 3. 5. Mat. 19. 12.

3. Circumcision did seal and signify Conversion and Regeneration, Rom. 2. 28, 29. Hence when in the dayes of the Jewish Church any of the Heathen Nations being Proselyted and joyned to the Church were thereupon Circumcised and baptized, they called them *new born*. In which respect Christ may well upbraid *Nicodemus* for his not understanding what was spoken to him concerning the *new birth*, Joh. 3. 10. *Art thou a Master in Israel and knowest not these things*, q. d. Art thou a Rabbi, and yet understandest not the true meaning of these Phrases, and of the rites that are Customary in your Church? And hence also is that Deut. 30. 6. *I will Circumcise thy heart and the heart of thy Seed*, &c. which doth manifest that Circumcision was a Seal of Regeneration, and in other places the Scripture speaketh of the *Circumcision of the heart*, because the *outward Circumcision* made with hands, was a sign of the *inward Circumcision* made without any hands, but that of the Spirit, so doth the Apostle plainly teach us that Circumcision signifyed *the putting off the body of the sins of the flesh*, Col. 2 12. Now the very same thing is signifyed in Baptisme, even a mortifying of the old man, *Rom. 6. 3, 4, 5, 6.* therefore is it called the *Laver of Regeneration*, Tit. 3. 5. *effectum significati praedicatur de signo ut cum Baptismus dicitur Regenerare.* Ames. And our Saviour teacheth that a man must be born of water and of the Spirit, *Joh. 3. 7. h. e.* (*w*) of the Spirit, as the principal Author of this new birth, and of water, or Baptisme, whereby the Regenerating work of the Spirit is as by a sacred Symbol adumbrated and sealed. Other Concurrences there are, which make good this Assertion, *that Baptisme answereth, and cometh in the room of Circumcision.* But designing brevity we let them pass, these instanced in being sufficient to evidce the thing, they are produced for.

2. The truth of the Proposition will be very evident, if we consider how persons were to be qualifyed that had right to Circumcision, and what are the grounds of right to Baptisme: comparing them together.

2. An



1. An Everlasting Engagement or Covenant to become the Lords Servant was required in order to entitling to that rite of Circumcision. This no man can easily dissent of, that is but acquainted with the first Institution of Circumcision, of which the 17 Chapter of *Genesis* giveth us the account at large. Therefore, *Circumcision* is called the *Covenant*, because it was a sign or token of the Covenant *ver. 10, 11.* And the *neglecters of Circumcision*, are therefore said to be *breakers of the Covenant*, ver. 14. The Jewish Doctors are some of them of the opinion that when Elias complained of the Children of Israels forsaking the Covenant, *1 King. 19. 14.* that he there taxeth them with the neglect of that Ordinance of Circumcision, However that were, this is certain, that the omission of Circumcision was a renouncing of the Covenant. From this ground it was that Children had right to Circumcision. viz. *Because of their Covenant Interest.* The Children of Israelites were by virtue of the *Covenant* born the Lords Servants, *Levit. 25. 41, 42.* which explaineth *Davids* meaning, *Psal. 116. 16.* where he saith, *O Lord truly I am thy Servant, and the Son of thy Handmaid* q. d. The Child of a Servant is a Servant, It is so as to those Servants over whom a man hath a more absolute power, their Children are also born his Servants, so saith *David*, I am born the Lords Servant, because my Mother was in Covenant with him. Consider the place with *Ezek. 16. 20.* hence I say was their right to Circumcision. The Jewish *Masters* (x) tell us *that by three things did Israel enter into Covenant* BEMILAH *by Circumcision*, BITEBILAH *Baptism*, BECORBAN *and Sacrifice, and so (say they) did Ethnicks in all Ages. In a time when Sacrifice could not be offered, as after the destruction of the Temple they entred into Covenant by Circumcision and Baptisms.* Learned men have observed, that though Baptisme was not an Evangelical Sacrament till *Johns* time, yet it was used long before amongst the Jews, when they did Solemnize the Admission of any Proselyte into their Church and Covenant. Yea, and the Infants of Proselites were baptized as well as their Parents, as the Jewish Records do abundantly testify. *v. Bab. Cheruh. fol. 12. Lightfoot, Mor. Hebr. p. 40. Cradock Harmon. p. 29. 30.*

Hence *Saintship* being the same with *federate holiness* was requisite in order to Circumcision. Therefore the Circumcision, that is to say *the Jews* are termed *Saints*, Deut. 33. 3. Psal. 50. 5.

x Baxter Plaus. Thesaurus. p. 208. Schindler Hebr. p. 207. Hottinger Thes. phil. p. 16. Mauder Evangel. Math. Cruc. Gomorr. Mit. Cr. p. 5[illegible]

[illegible] and 148.14. And if we follow Iewish phrases, an *uncircumcised*, and *unholy*, *unclean person* are the same, yea, in Scripture phrase, we find them *Identical*, Isai. 52. 1. Henceforth there shall come no more unto thee the *uncircumcised*, and the *unclean*, which yields a marvellous light to that invincible Argument for *Pædo-Baptisme* taken from the Apostles words, 1 Cor. 7. 14. *else were your Children unclean, but now are they* [ἅγιοι] *Saints*. If an Hebrew (such an one as *Paul* who wrote those words) should read that Expression, he could not but Conclude that the Apostle doth there affirm, that the Children of Christians have the same *Sainship or federal holiness* which the Children of the Jews formerly had, and a right unto that, which is the Gospel Circumcision, Consider the place in *Ezra* 9. 2. and 10. 3. which doth afford a most clear and satisfactory explication of the Apostles meaning in the Scripture but now cited. Now as Covenant Interest gave right to Circumcision, so it doth to Baptisme. We find therefore that the Apostle calls upon the Converting Jews to submit to Baptisme, because the *promise* i. e. the Covenant (for *promise* and *Covenant* are frequent Synonimas in Scripture, *Rom.* 9. 4. *Eph.* 2. 12. as in the Synod Book is truly observed) [y] is belonging to them, *Acts* 2. 38, 39. Hence it is that a *disciple* is the proper Subject of Baptisme, A *disciple* and a *Covenanter* are the same. There is a Covenant between Master and Scholar. A *disciple* is one that stands ingaged to become the Lords Scholar; There are that ground Baptisme not upon Covenant Interest, but upon performance of the Conditions required in the Covenant. But I wish that this may be deeply Considered of, for this very mistake seemeth to be one of the greatest Causes of dissent from the *Synodi Proposition*, whose defence and demonstration we have undertaken, we must therefore distinguish between *Confoederation and præstation*, *promising* and *performing*. If only performers have right to Baptisme, then no Reprobate or unregenerate person may be baptized; For they perform not the Conditions of Repentance and Faith. It remaineth then that the Covenant or promise (where such a non performance as doth render the promise to be no promise is not evident) is that which entitleth to Baptisme. If any shall, as most do, fall short of that which these *Baptismal* [illegible] unto, at their peril shall it be. Nevertheless, God in the Gospel of grace doth declare unto men, that

that he will be their God in Cœlo, they will be his people. Now if any persons will promise to be his Servants, and do not by any other either Profession or practice contradict that Promise, it is his will that the *Livery* belonging to his *Servants*, or the Seal of Baptisme should be Conferred on them. To promise Service and Fidelity in ware is enough to get listed, but the faithful performance of Service is of necessity to be rewarded. In like sort an Ingagement to become a new Creature, and to walk as it becometh a Servant of Jesus Christ, [provided as before expressed] giveth Title to Baptisme. But performance of that Ingagement is necessary in order to obtaining the good seeled therein, *Rom. 2. 25.*

2. In Adult persons Historical Faith was required in order to Circumcision, yea, true Living Faith was requisite, in order to partaking of the spiritual benefit and Efficacy of that Sacred Institution. *Abraham* had Faith before he was Circumcised, And Circumcision is expressly called *a Seal of the Righteousness of Faith*, Rom. 4. 11. The Jews themselves had of old the knowledge of this Truth. For some of their *Rabbins* teach [2] *that none have right to Circumcision but Abrahams Seed, and none are Abrahams Seed but such as observe his Law*, which though now quite perverted by them, is in it self a true Principle. But the same also is to be assisted concerning Baptisme. Therefore when *John* baptized, *he taught the People that they should believe on him that should come after him, that is on Jesus Christ*, Actu. 19. 4.

3. Adult persons might not be Circumcised, except they did openly before the world make a Credible or uncontradicted profession of the Name of the true God, and of the only true Religion, *b. e.* such a Profession as is not attended with any either opinion or practice Contradictory unto, and Inconsistent with sincerity. It was not enough for them to believe the Truth inwardly, but they must also make profession of it outwardly. Yea, we find in the Jewish Records, that they were of old very careful about this matter, not admitting of Proselytes unto Circumcision, except upon good Experience they found that they did for sincere Ends embrace the true Religion, which [themselves say] was the Reason that so few Proselytes were admitted in the dayes of *David*

and

and *Solomon*, left haply the Time-serving Schnicks of those dayes might out of Carnal fear or worldly Advantage take upon them the Profession of the then only true Religion. Now the same thing is true concerning Baptisme. As those that were Circumcised, must be Professors [let it be remembred that we speak of persons adult] of the Name of the God of *Abraham, Isaac*, and *Jacob*, or the God of Israel, [so styled because the Covenant was made and renewed with them] so they that are baptized must be Professors of the Name of Christ, or of the only true God in Jesus Christ. As the old Testament style usually calleth God the *God of Israel*, or the *God of Abraham Isaac and Jacob*, which is his memorial to all Generations. So in the New Testament style he is, *the God of Jesus Christ*, because the New Testament is made with Jesus Christ, and with believers in and through him, hence then Baptisme being a Seal of the New Testament, the partakers of it must profess the Name and Religion of Christ, and thence are said to be *baptized into his Name*, 1 Cor. 1. 13. were you baptized in [or *into*] *the Name of* Paul. The Apostle would say, that we are baptized into the Name of Christ alone, *i. e.* baptized persons are ingaged to profess no other Religion, or to owne no other Lord of their Faith and of their Souls but only Jesus Christ. Thus *Acts* 8. 16. they were baptized εἰς τὸ ὄνομα *into the Name of the Lord Jesus*, *i. e.* by the Rite of Baptisme they were solemnly admitted into the Profession of the Christian Faith. Thus it is said, 1 Cor. 10. 2. They were baptized εἰς τὸν Μωσῆν, *into Moses*, *i. e.* into the Profession of *Moses*, *i. e.* *the Law* [for the Law is called *Moses* in the Scripture] or Doctrine taught by *Moses*, as Expositors [*a*] Antient and [*b*] modern have interpreted that place. So Acts 19. 3. *they were baptized into John's Baptisme*, *i. e.* into the Profession of his doctrine, which was sealed by his Baptisme; so like wise Baptizing into the Name of Christ, imply's that the person baptized is for ever ingaged to profess the Name and Religion of Christ. We read of some in the New Testament that did believe on Christ, that did not make an open Profession thereof; *John* 12. 42. There were not baptized [which by the way is a clear evi-

dence

dence (that is not a meer Historical but a Justifying Faith which doth entitle to Baptisme) for men by receiving that Ordinance, did before the world avouch Christ to be their Lord, and own themselves to be his disciples and Servants, *joint* 2. *Baptisme* is the *name*, Character, and Cognizance of a Christian, hence John speaketh of those that have *the Name of the Lamb* (although some Copies express not the phrase, yet others have it) *and of his Father in their Foreheads*, Rev. 14. 1. who are set in opposition to those that receive *the mark of the Beast in their Foreheads*, Chap. 13. ver. 16. Now by those that thus bear the Name of Christ and of God in their Foreheads, we are (as that great Interpreter (z) of the *Apocalyps* who is καλλιγραφικώτατος Mede hath learnedly explained it) to understand those who break not their Faith, whereby they have bound themselves in Baptisme to Christ (the Lamb) as their Lord and General, and to his Father. The Sacrament of Baptisme whereby we solemnly profess allegiance to God and Christ, and by which we take upon us his Name, is a *Seal of the Lord*, and is so called by the Ancients, *Σφραγίς*, *a*) *c*) *b*) it, *the Royal mark*, and the mark of the Redeemer. *Τὸ σφράγισμα* [*e*] *εἶναι τὸ σημεῖον τοῦ Χριστοῦ*, to bear the mark of Christ, to [*f*] *ζῆν τῷ Χριστῷ*, to live to Christ. See more in *Mede* on Rev. 14 1. By all this discourse upon, it appears that [*g*] they are greatly deceived who think that Circumcision was only a carnal thing, signifying no more than carnal or temporal Promises. The Jews themselves, although they understood but little of those mysteries which themselves observed comparatively to what is revealed in the Gospel, yet they ever thought that holy and Heavenly mysteries were signified by Circumcision. As appears by those words in the Book called *Zohar* cited by *Ainsworth* on Gen. 17. 11. and many other Testimonies that might easily be produced, and they that adhere to that Notion that the Sacraments of the old Testament did not feed (for the substance) the same spiritual mysteries, which are feasted in the Sacraments of the New Testament, they [*h*] not only with the Anabaptists but with Papists [*i*] the fine wits of Christendom and Reformed Writers, yea, their own Learning and Piety against the Scripture and Reasonings of the holy Apostle in the 10. Chap. of his 2nd Epistle to the Corinthians.

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Moreover, it is from what hath been declared, manifest that they are no less mistaken, who think that the difference between Circumcision and Baptisme lyeth in this. That Regeneration is requisite to Baptisme, but that meer natural descent from *Abraham* gave right to Circumcision. Regeneration was as much required in order to Circumcision, as 'tis in order to Baptisme, but that the thing which did entitle to Circumcision, was the being visibly the spiritual Seed of *Abraham*, and not a meer natural descent from him, is evident.

1. In that there were in the dayes of the old Testament, some descended from *Abraham* who had no right to Circumcision, *E. G.* Edomites, Ishmaelites, &c. Jer 9.26 Psal 120.5.

2. In that some were Circumcised, who were not of the natural Seed of *Abraham*, viz. his Spiritual Seed, *sc.* Proselytes to the Faith of *Abraham*. Though a man were a Jew by birth he had no right to Circumcision, except he were of the Jewish (that is of *Abraham's*) Religion; and he that was of the Jewish Religion, although he were not a Jew by birth, yet had right to that Ordinance. In a word, *Abrahams* Children are such as are so, either externally or internally. Amongst external Children are such as do profess the Faith and Religion of *Abraham*, Thus did the Jews and Proselytes of old, and so do all that are truly called Christians now. Those that are the Spiritual Children of *Abraham* upon an Internal Account are such as are truly Regenerate, *Gen.* 21. 12. *Isaac* was both these, therefore is he called the *Child of the Promise*, [*Gal.* 4. born by virtue of the Promise which *Ishmael* was not, only by natural Generation. Hence Penitent *Zacheus* is called a *Son of Abraham*, Luk. 19.9. The latter of these have right to Baptisme *in foro poli*, in the sight of Heaven, the former have so *in foro Soli*, as to men; yea, and in some sense *in foro Dei* likewise, *&c.* God commands that such should have the Seal of the Covenant applyed to them, without ingaging that if they will be as good as their word, that then all the Blessings propounded in the Covenant, shall be theirs, so then it remaineth still a Truth; that as to any substantial difference, the same qualifications were required under the old Testament to be for Circumcision which are now required under the new Testament to entitle to Baptisme. Hence *Christians* are called *the Circumcision* in a spiritual Sense,

Phil.

Phil. 3.3. and the Iews are said to be *baptized*, 1 Cor. 10.2, which sheweth that those two Ordinances do as to their Essentials agree.

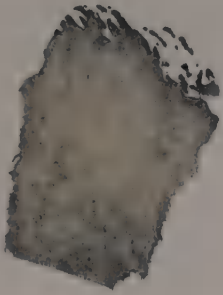
We come at last to the Assumption of the Argument thus far propounded, *viz. That the persons in Question have those Qualifications which did give right to Circumcision. E. G.*

1. They are in Covenant with God, which is proved first in that they were once in Covenant with him (as all that are for Paedo Baptisme will readily acknowledge) and they are not chargeable with the guilt of any sin, either of Commission or of Omission, for the which the Lord doth discovenant his people; Indeed if the Children whose Interest we plead, were born of Idolatrous or Hereticall Parents, or of Parents degenerated into Infidells, or Incorrigibly Scandalous in their lives and conversations; these are evills for which God doth disowne and discovenant men, and therefore so might we likewise, *Exod.* 32.7. *Ezek.* 23.4, *Rev.* 11.2. *Tit.* 3.10, *Rom.* 11.21. with *Zech.* 11.10 *Psal.* 50.16. of which more under the *second Question*, but no such thing can be said of these concerning whom we *dispute*. He that doth affirme (*affirmanti incumbit probatio*) that these Children have been guilty of such evil, as that the God of all patience and grace doth now reject and disown them as not belonging to him, must *bring forth his strong Reasons* to prove what he saith and shew wherein.

2. Though the persons in Question had never been taken into Covenant in their Infancies, yet being qualified as the Proposition expresseth, they must therefore needs be under the bond of the external Covenant, should a Jew, Turk, or Indian, do such things, as the *Proposition* requireth, he would then be visibly in Covenant with the Lord. How much more then are these persons so?

3. They that may become guilty of breaking Covenant are in Covenant, *Rom.* 4.15. But so may the persons in Question, should any of them (which mercy forbid) forsake the faith of their Fathers, and degenerate into Heathenisme or Anticlaustianisme, the Lord will judge them after the manner of those that break Covenant with him, *Ezek.* 16.38. *Isai.* 24.5.

4. Either these persons and their Children are in Covenant with the Lord, or else there is no Salvation for any of them or



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theirs. If there were, there would be Salvation without a Covenant, but it is a sure Principle that there is no Salvation out of the Covenant of grace. If therefore the Children whose Cause we plead, are not interessed in the Covenant of grace there is no visible hope of their Salvation. They that are *Strangers to the Covenant of Promise are without God and without Christ in the world*, and so *without hope*, Eph. 2. 12.

5. Their serious desire of Baptisme doth evidence their non renunciation of the Covenant. Many of those Apostate Jews, who of old did *forsake the Covenant*, Dan. 11. 30. did also renounce Circumcision, yea, they did in a vile manner *uncircumcise* themselves, as is by credible History reported, 1 *Macrab.* 1. 16. which giveth light to that Scripture, 1 *Cor.* 7. 18. profane [k] *Esau* is thought to be the first Author and practiser of that wicked Invention.

2. The persons in Question have an Historical Faith, for the *Proposition* expressly requireth that they must understand and assent to the Doctrine of Faith. Now this is a special (though not an only or the main) Qualification entitling persons Adult to Baptisme, *Act.* 8. 36, 37.

3. They make an open, credible, or uncontradicted profession of the Name of the true God, and of the true Religion before the world, for it is also inserted in the Proposition, that they must *publickly profess their assent to the Doctrine of Faith, and solemnly owne the Covenant before the Church, giving themselves and theirs up to the Lord, and subjecting themselves to the Government of Christ.* These things mentioned were the main grounds of Circumcision, and are the Qualifications requisite in order to Baptisme; and therefore being found in the persons concerning whom the Question is, *can any man forbid water that these should not be baptized?* But before we pass off from this Argument it seemeth necessary to remove a ponderous Objection, for it may be said, if those Qualifications which entitled to Circumcision do give right to Baptisme, will it not then follow, That as in the Jewish Church persons though never so prophane, and wicked in their Conversations yet had their Children Circumcised. So in Christian Churches Parents no better qualified then such Jews were, may claim right to Baptisme for their Children? I Answer, this will not follow

low from the Argument insisted on, [1.] because if the Rule had been duly observed, all prophane impenitent persons had been cut off from the Church of Israel by the Censure of Excommunication. It would be besides the Question here to enter upon a large discussion of that Controversy, whether there were not Censures appointed in the Jewish Church upon the account of moral transgressions. That persons were suspended from partaking in holy things by Reason of Ceremonial uncleanness is not doubted, But whether it were so in the Church of Israel on the account of moral uncleanness hath been a Question amongst some, Mr. [i] *Gelaspy* hath learnedly and elaborately proved that the Affirmative is true. The Jewish *Masters* tell us of fourt [m] and twenty Causes of Excommunication, and many of them are for transgressions of the moral Law, especially they say, that [n] an *Heretical or Epicurean Israelite* was excommunicated without delay yea, the most Antient and famous of the Jewish writers [o] *Philo*, [p] *Josephus*, &c. informeus, that in the Church of Israel of old there were Ecclesiastical Censures upon the account of moral uncleannesses, and the Scripture doth in many places, not obscurely intimate as much unto us. This seemeth evident from [q] *Ezra* 10. 8. and [r] *Neh.* 13. 25. And in the New Testament we find that the Jews did excommunicate such as were Heretical in Judgement as well as the Scandalous in Life, *John* 9. 22. and 12. 42. and 16. 2. also great Interpreters Conceive that, that Scripture *Isai.* 66. 5. doth respect Excommunication upon the account of Religion, so [s] *Arias Montanus* [t] *Bertramus* [u] *the Centuriators* &c. yea, this is the Sentence of *Erasmus*, *Brentius*, *Tossanus*, *Diodati*, *Cartwright*, *Gerhard*, and others cited by [x] *Gelaspi*. Now amongst the Jews if a man were excommunicate, his Children were cast out of the Church too. He that is justly accounted the most learned man that hath been in the world, as to *Judaical learning* in that Book of his, the Composure whereof was the fruit of [x] thirty year study, informs us, that amongst the Israelites the difference between him that was guilty of death, and him that was guilty of *Cutting off*, i. e. *Church Censure* was [y] that, in the former himself only was Cut off, but not his Children, but as for the latter, not himself only but his Children were Cut off. And another learned Author [z] in Jewish

Antiquities, tells us that the children of excommunicate persons were not Circumcised.

2. If persons now be as well qualified as of old in the Church of Israel, they required Proselytes to be before they admitted them to Circumcision, they have right to Baptisme, for they absolutely refused to receive a Scandalous or Hereticall person. Nay, (as before was hinted) (o) they strictly enquired whether he that desired to be Circumcised, had not Mercenary ends and motives, which prevailed with him, and if so it appeared, they would not accept of such a Proselyte. Now these things considered, it doth not at all follow, that because many prophane and Heretical persons had their children Circumcised, that therefore such now should have Baptisme, either for themselves or their children.

(o) Bextorf ends [illegible] p. 408.

CHAP. V.

THe fourth Argument prosecuted, because the Children in Question are under Church discipline, proved, [1.] Because that Baptisme which they receive in Infancy ingaigeth them to a Subjection to the orders of Christe Scoll. [2.] In all Ages and almost in all Churches, such Children have been under Ecclesiastical discipline; so in the primitive times, proved from the Testimony of Clement Pauls fellow labourer, so in after Ages the Catechumeni, so in the Bohemian Churches. And all Protestant Churches, yea, in those of the Separation. [3.] Discipline & Church Government is the Cause of God and of New England. [4.] God hath owned and blessed the application of Church discipline to family of those Children. (5.) The so great neglect of discipline hath been (and if not reformed will be) destructive to the rising Generation in New-England. (6.) These Children are of those even the Scripture stylish

lest τοῦ ἔσω or those within. (7.) *They do by an act of their own subject themselves to the Government of Christ in his Church.* (8.) *They are part of that stock where Elders are to feed.* 9 *They are of Christs Family.*

Enough hath been said to clear the third Argument, we come then unto a fourth, which is this, *They that are under the discipline and Government of Christ in his Church, have right to Baptisme,* But the Children in Question are so, *Ergo.*

Concerning the Proposition many words are not needful, even *Anti-Pædo Baptists* themselves do acknowledge that disciples have right to Baptisme, according to *Math. 28. 19.* But they that are under the (a) *discipline* and Government of Christ in his Church are *disciples*, therefore they have right to Baptisme, and Consequently may transmit that right to their Children; The Consequence I know will be denyed by those that Scruple all Infant Baptisme, but it is readily embraced by those for whom this *discourse* is principally intended. To proceed to the Assumption, viz. *That the Children in Question are,* (and ought to be carried towards accordingly by the particular Churches, where they are, and have been baptized) *under the Government and discipline of Christ in his Church.* Inasmuch as this is a Truth of no small Importance and Concernment to the Interest of Christs Kingdome, and wherein the welfare of the *rising Generation in* New-England is not a little involved, we shall therefore propound [as briefly as may be] some Arguments for it, which seem to carry a Convincing Evidence of light along with them.

1. Baptized persons are under the discipline and Government of Christ, for Baptisme doth engage the receiver of it unto an observance of all that Christ doth Command, and therefore unto a Subjection unto that discipline which is by him appointed, *Math. 28. 19. 20.* when a person is baptized he is solemnly admitted into Christs School, can one be admitted into Christs School, and yet not Subject to the Orders and discipline of that School? who ever Subjecteth himself to Baptisme, doth by that very act Subject himself to that discipline which doth belong to the School of Christ. Again, *Baptisme* is the *Livery* which of right appertaineth to Christs houshold Servants, surely, if a man accept

a discipline a discipline, v. Mr. Philipwood with Evangel. Condim. p. 9.

accept of that Livery he doth thereby submit himself to the Laws and Government of Christ, which is exercised in Christs Family here on Earth. Therefore the persons in Question being baptized, may not plead exemption from discipline. To desire the Priviledges of Christs School and yet to expect freedom from the rod of it (in Case of due desert) is unreasonable.

2. That discipline and Government which Christ hath appointed in his Church hath been exercised towards Children [according to their Capacity] even in all Ages of the world, so it was when the Church was domestical, Gen. 4. 10. and 21. 10. and after the Church became National, Gal. 5. 3. This (I take it) is questioned by none, or very few. Now in as much as to be under the wing of Christs Government in his Church, is a very high Priviledge, he that shall affirme that although the Children of the Jews were *invested* with this Priviledge, yet that the Children of Christians are *divested* thereof, had need to have strong Reasons to prove this Assertion, and must *shew us the Repeal from Scripture*, or we cannot believe him. Besides, if due enquiry be made into the Catholick practice of the N. T. Church, it will be found that such persons as we are speaking of, have ever been looked upon, as within the verge of the Churches power and discipline. *Clemens Romanus* in his divine Epistle to the Church of [d] Corinthians, bids them look well to this. *Let* (says he) *your Children be made partakers of that discipline which is in Christ.* This Testimony is the more to be valued, for that this *Clemens* is thought to be the very same person that we read of in the Scriptures, as one of *Pauls* (e) *Fellow Labourers*, Phil. 4. 3. And that Epistle of his doth wholly savor of a Primitive and Apostolical Spirit, and thence was most highly valued by the Antients, being honourably mentioned by (d) *Irenæus*, (e) *Hierom*, (f) *Eusebius*, [g] *Nicephorus*, &c. And in after times baptized ones (our Question is of such) were kept under a strict discipline, which also was the Reason why some deferred their Baptisme, yea, detained their Children from Baptisme a long time, so it was with *Austine* [h] as himself Confesseth. Moreover, they that have any acquaintance with the Customes of the Church in the Ages following the Apostles,

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Apostles, know that in those times there were three sorts of persons, under the Churches Inspection.

1. 1. Such as were only instructed in the mysteries of Christian Religion, these the Greeks called *Catechumeni*; the Latines, *Auditi*, and when they desired Baptisme they were termed *competentes*, (q) those did receive νόμιμα, before admission to full Communion.

2. 2. Such as were moreover baptized; but not admitted to higher Priviledges, these were stiled *baptizati, fuisti, illuminati*. Now these were subject to Church Censures, (r) *Conjurationi & precationi post Baptismum continuantur*. And yet they were not admitted to the Lords Supper, Nay, the teachers of those dayes were Cautelous of so much as preaching (s) concerning the Lords Supper, (which I confess was an intolerable scrupulosity and Superstition) if any of those that were only *Catechumeni, Auditi*, or *baptizati* were present, as is evident beyond all Contradiction from innumerable Testimonies, out of the Antient Fathers as they are called (t) daily produced.

3. 3. τέλειοι perfecti, or Consummati, i. e. such as were admitted to all Church Priviledges. So then, the Christian Church of old did discipline such Children as our Question is about, although not presently admitted to the Lords Table. Furthermore, have the Anti-Christian Apostasy, the Reformed Church hath ever owned this truth. (u) For those pure Churches, which (w) for a long time flourished in *Bohemia*, Communion reporteth concerning them, that (*disciplinæ subjacent omnes a sene ad infantem*) even Children as well as others were under discipline. Thus also it was in that gathered Church which was in *London* in the dayes of *Edward the 6th*, as their learned Pastor (x) *Johannes Alasco* hath declared. And in one word, in Reformed Churches generally, yea, even in those of the *Separation* which Mr. *Robinson* in his Appendix to Mr. *Perkins* Catechisme, and the Christian in *Plymouth Colony* (though some of them are out of the way of Separation, but as Congregational Churches) at this day extend discipline towards their Children, (as the matter does require) and debars them also, (when by removal put upon it) to other Churches, although they were never in full Communion

(q) Vide Tertull. de pœnit. c. 6. and Cyprian. Epist. 73.

(r) Cassian. Collat. 7. c. 20.

(s) Athanas. in Synopsi. de pœnit. c. 1. Basilius opera t. 2. p. 280.

(t) My Lord Alexander Julian. Cyprianus. Augustinus. Hieronym. Isidor. Dionys. Areopag. &c.

(u) Ratio ordinis Eccles. Bohemici.

(w) Vide Perkins Reformed Catholike p. 1. c. 37.

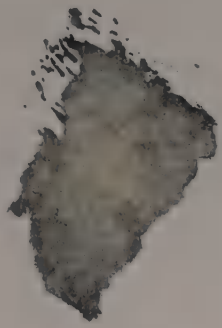
which any Church. Now it is a saying of above thousand years old, and hath much of Truth in it, [*p*] *That, that which the universal Church holds, and hath in all Ages been practised is to be esteemed as Apostolical.* But this extending of discipline towards the Children of the Church which we plead for hath been the Catholick practise of the Churches of Christ in all places & in all Ages, which is a great Argument to prove that it hath the stamp of *Ius Divinum* upon it. Although in *Anti-pædo-Baptistical Congregations* [and some few other] there hath been no *Church care* about Children, yet some few inconsiderable exceptions are not enough to invalidate a general Rule, or to prove that the Church in generall hath not walked according to this Rule. And albeit some now [who] are apt to Conceive that only Parents, and not their *Children are given up to the Elders and Brethren of the Church*, yet the *affirmative* of this *Question* was so clear in former times amongst us, as that Children in their Catechisme were taught thus to believe, Mr. *Cotton* in his *Milk for babes* hath again and again expressed this. See him also in his book of the holiness of Church members, *pag.* 57. and of Infant Baptisme, *pag.* 183. And Answer to Williams, *pag.* 44. 75. 3. Discipline is our great interest, which we are ingaged to assert and plead for. *This is the Cause of God in New-England in a special manner.* We are the Children of the good old Non-Conformists, now what was it that they did suffer so much for, but that *they and their Children also* might be brought under that discipline, and Government which Christ hath appointed in his Church? and therefore were they by their Adversaries the *Prelates* reproached, with the Name of *Disciplinarians*, should we now desert that Cause, it would be a sad degeneracy. There are many godly Souls in *New-England*, that the great motive which prevailed with them to come into this wilderness, was that so they might leave their Children under the Government of Christ in his Church. But if the Church hath nothing to do with such, these *Confessors* have suffered many things in vain. Have we for our poor Children sake in special, left a dear and pleasant Land, and ventured our Lives upon the great Waters, and endured with the difficulties and miseries of a wilderness, and shall it at last come to this, that they have no more advantage as to any *Church care* about them, then the *Indians*

are

Indians and *Infidels* amongst whom we live? O this is sad! when *Pharaoh* would suffer the Children of Israel themselves to serve the Lord in the wilderness, but *their little ones must not go with them*, we know what Spirit acted him. We may averr that they who will not suffer the Children of Christs people to come under his Government, are not in that matter acted by his Spirit.

4. God hath owned and blessed the application of Church discipline, towards the Children in Question, for much, yea, for saving good. Instances are not rare amongst us, that when some of their Children have been left to scandalous miscarriages, and thereupon in the Name of Christ Censured, the Lord hath blessed those Censures, even to the Conversion of their Souls, the flesh hath thereby been destroyed, and the Spirit saved; this proveth that the practice we argue for is no humane *Invention*, but a *divine Institution*. Doth not the Apostle prove, that his Calling was divine, because God owned it and succeeded it with a blessing, 1 *Cor.* 9. 1, 2. with *Chap.* 4. 15, 16? And is not Peters call to the work of the Ministry amongst the Jews evinced from the very same Argument, *Gal.* 2. 7. 8, 9. Was not Gods blessing of *Aarons* Rod an effectual demonstration of the divine approbation of his Ministry? The like may be said in this Case, concerning the Rod of discipline. Its true, that the Lord may, [and many times doth] own an Ordinance of his own, though attended with many humane mixtures and Superstitions; but that which is meerly an *invention humane* in divine worship, God hath cursed it, and he will never bless it, should Churches go about to Censure the Children of unbelieving Indians, the Lord Jesus would never own such proceedings, but he hath, and doth, and will own them, as to those that are the Children of the Church.

5. The neglect of discipline towards the Children in Question, hath been the woful Cause of much evil amongst us. There are many sad Complaints against the rising Generation, and too much Cause for them, but how much sadder would it be if they who make such Complaints should be any way chargeable with the guilt of these miscarriages, by withholding from this *Generation*, that which is by the Lords appointment the means of restraint and recovery out of evil. This very neglect hath brought a wound upon these Churches which (except the Lord be exceed-



ing sacrifice) is now become immedicable, and incurable. *Hinc primo malo labor*, children have been let alone so long and are become so numerous, and many of them such *Brutalists* as that (though once it might have been done with much ease) it is now [in some places at least] become a difficulty, (*and almost an impossibility*) now to bring them under the yoke of Christ. But what *Answer* they will give to the Lord *in that day*, at whose doore this evil shall lye, I know not, but sometimes have inward trembling to think, I would not for all this world, that the guilt of the miscarriage of so many Souls should lye upon me. It was disputed in *Oxford*, whether the chief Magistrate be in any Case a Subject of Church Censure. The Respondent pleaded, that though all other Christians might [in Case] be the Subject of that Ordinance, yet he by Reason of the dignity of his person must be exempted, whom the opponent urged with this Argument *salutare animarum medium*, &c. That which is a means appointed by Christ for the Salvation of the Soul may not be withheld from the chief Magistrate, But Church Censure is so, *Ergo*.

Thus I would say here, that which is a means appointed by Christ, for the Salvation of the Souls of our Children, and to prevent their Eternal ruine. Let us not say that it belongs not to them, but so is Church Censure, 1 *Cor.* 5. 5. It is an Ordinance, yea, a Priviledge, which in its own nature is not only *penal* but *medecinal*. Therefore they are injurious to the Souls of the Children concerning whom our present dispute is, that will not suffer them to have the benefit of so great and healing an Ordinance.

6. They that are of those whom the Scripture Stileth τοὺς ἔσω *Those within*, are under Church discipline, 1 Cor. 5. 12. *What have I to do to judge them that are without? do not ye judge them that are within?* which plainly sheweth that discipline doth or should run parallel with the visible Church. Who ever an Apostle hath power to Censure, is a Subject of Church discipline, But it was true concerning every member of the visible Church that an Apostle had power to Censure them. And sorely there ought to be a difference acknowledged between *Children* and *Strangers*, Mat. 17. 25, 26. Nor are they worthy to be accounted members of Christ's Kingdome, who are not willing to Subject themselves to the Laws and Government therein appointed;

But

B.v. it was before proved that the persons in question, are members of the visible Church.

7. They that by a personal Act of their own, do subject themselves to the Discipline and Government of Christ, are unquestionably under that Government. For this is true concerning the persons described in the Contraverted Proposition. Against this Argument, I see not, what can with any Colour of Reason be pretended, unless it should be said, that the Scripture forbids persons, no better qualified, then is by the Proposition required, to subject themselves to Discipline, which assertion is a great deale sounder affirmed then proved.

8. The Synods Argument, taken from the Relation which such Children stand in towards the Elders of the Church, seemeth very demonstrative. *All* the flock are under the *feeding* (which implyeth Rule and Government) of the *Elders* thereof, *Act. 20. 28.* But Children are part of the flock, it is a strange flock which hath no Lambs in it, every particular Church being under the inspection of ordinary Elders, is *a flock of God*, 1 Pet. 5. 2. But if only such as are in full Communion are subject to Church discipline then the *flocks*, *i. e.* Churches [*Cant. 1. 7.*] of Christ, consist only of sheep but not of Lambs.

9. They that are of Christs Family are the Subjects of Christs discipline, but the Children of Believers as well as themselves are of Christs Family. Gods Children are of Christs Family, but the Children of Believers are Gods Children, *Ezek. 16. 20, 21. thy Sons and thy Daughters whom thou hast born unto me, my Children* saith the Lord. In a word, the Church is married unto Christ; Hence the Children of the Church, are the Children of Christ, the Churches husband; therefore these whose Interest we are pleading, being *Church Children*, they are *Christs Children*, and therefore the Subjects of his discipline, yea, and the Scripture saith expresly concerning converted Gentiles, that their Children are brought into the Church (which is the Family of Christ) in the Arms of their Parents, *Isai. 49. 22.* I have the rather insisted on this Argument, because if this matter referring to discipline were but duely attended, the other Question about Baptisme would be brought unto such a *narrow*, as that there would be little occasion for this *dispute*. It is a true and a worthy observa-

tion of Mr. Cottons, Lee (saith he) [r] the primitive practice be restored to its purity, and then there will be no more fear of pestering Churches with a Carnal Generation of members baptized in their Infancy, then of admitting a Carnal Company of Hypocrites, confessing their Faith and Repentance, in the face of the Congregation, either the Lord in the faithfulness of his Covenant, will sanctify the hearts of the baptized Infants to prepare them for his Table, or else he will discover their Hypocrisy and prophaneness in the presence of his Church before men and Angels, and so prevent the pollution of the Lords Table, and Corruption of the discipline of the Church by their partaking therein. And in another place the same great Author hath [s] this passage. Many Children are born in the Church to whom the Pastor is by his Office a Pastor, whose Conversion he is bound to intend and attend.

r Grounds and Ends of Infant Baptisme, p. 106, 126, 161, 164.

s Holiness of Church members, p. 52.

CHAP. VI.

The fifth Argument touched, viz. because those Arguments which prove Infant Baptisme in the General, do for the most part prove it according to that Latitude which is by the Controverted Proposition asserted. And the Objections against this Extent of Baptisme do many of them strike at Pædo-Baptisme evinced by many Instances.

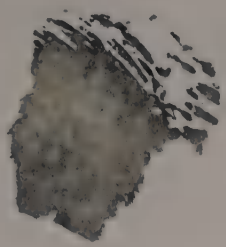
Thus for the fourth Argument. In the fifth place, it is a Consideration not to be slighted, that *the usual Arguments whereby Pædo-Baptisme in the general is proved, may truly be applyed to those concerning whom our present dispute is.* Also the Objections against this extent of Baptisme are such, as Antipædo-Baptists are wont to make use of to serve their turn. And that this may not seem to be words only, without proof, let there Instance be given to Confirm what hath been said. Now the Arguments commonly produced to prove Infant Baptisme are those which have been insisted on, *They that are of Gods Church; that are in covenanted; Believers; disciples; Children of Abraham; Children of the Kingdome; that are Christs; holy Persons; the heritage of the*

the Lord; Heires of Salvation; Subjects of the special Blessings of Christ &c. are to be Baptized. But all this is true concerning some Children, Ergo, some children are to be Baptized. Yea, and all those Arguments which demonstrate the *jus Divinum* of *Pædobaptisme* in generall, may be applyed to those concerning whom the question speaketh. On the other hand, the ordinary Objections against all Infant Baptisme are such as these, viz. "that thereby we shall come to have a Carnal Generation of "Church members, and that Church membership is not propa-"gated by Generation under the new Testament, as it was under "the old, that Infants do not hold forth Faith and Repentance, "and are not fit to partake at the Lords Table, that there is neither "Precept nor Example in Scripture to warrant such Baptisme, "that it upholds the state of AntiChrist, seeleth the Seal to a blank, "&c. Such Reasons as these now mentioned, Anabaptists make use of, to serve their turns? as in their printed Pamphlets may be seen, & what have the Brethren of the Antisynodalian perswasion, more to say then these things? Also some that are great sticklers against the Synod Book, raise *Foundation-Pillar-Principles* in the doctrine of *Pædo-Baptisme*, for they reject the distinction of Baptisme being a Seal of *Initiation*, and the Lords Supper of *Confirmation*. They own not an *holiness of Consecration or dedication to the Lord*, as the ground of Baptisme; but maintain, that all Holiness is *either Imputed, or else qualitative*, viz. in respect of an holy frame of heart in Regeneration, which is the Anabaptists very distinction, see Mr. *Hooker* of the Covenant *p. 45.* Mr. *Cobbet. p. 18.* Mr. *Cotton. p. 111.* They say that sincere Saints only, and not any hypocrites under the Covenant of grace, which Assertion I thought that none but Anabaptists and Antinomians had maintained it, till now I see some others, in that principle jumping with them. Yea, many of the Antisynodalian brethren deny that Children are members of the Church, pretending that it cannot stand with the purity of the Church to own such a member therein. But Mr. *Cotton* [*t*] saith, that *all but Antipædobaptists do acknowledge Children to be members of Christs Kingdome and Church.* And Dr. *Goodwin* [*u*] hath spoken worthily in saying that Infants are *pars insignis & pars Ecclesiæ* the purest part of the Church. The study of this Controversy, hath made

Arguments for, pro Baptismo.

Infants to be proved members of the visible Church.

[t] In his Reply to my Answer to his Book of Infant Baptisme, p. 101. [u] In his Epistle to Mr. Cotton prefixed unto his Book of Infant Baptisme.



made me willing to peruse what ever tracts (whether printed or in Manuscripts) I could any way come by the sight of, do professedly handle that Question concerning Pædobaptisme. And I must needs say, that I have not yet met with any discourse wherein the Baptising of Infants is with more succinctness and full Conviction Asserted and proved, then it is in the Synod Book, which doubtless is partly come to pass, by Reason that that learned and worthy Divine Mr. *Ritchet* late famous Pastor of the Church in *Cambridge*, had a special hand in the Composure thereof, who was (as well known by what means) above others versed in that Controversy. Nor is it wholly to be buried in silence, that professed Antipædobaptists are much displeased at the Synod Book. I have by me a *M.S.* written in *England* by an Antipædobaptist there, in Confutation of the Synod Book. How the men of that opinion amongst us stand affected, needs not to be said, this Argument will be of no moment with some, but it is of weighty Consideration with me, and I know not, but that it may be so with some others, into whose hands this *Discourse* shall come; and I have therefore mentioned it.

CHAP. VII.

The last Argument mentioned, viz. That John Baptist and the Apostles did practise Baptisme in as great a Latitude, as is now pleaded for.

There is yet another Argument, viz. *That John Baptist and the Apostles did Baptize persons that had no higher qualification, than are in the Controverted Proposition expressed.* As for John, the Scripture affirmeth us that *Jerusalem and all Judea, and all the Region round about Jordan were baptized of him*, Matth. 3. 5, 6. Mark. 1 5. Now it seemeth much against Reason to imagine, that those numerous multitudes of (by him) baptized ones, had all of them higher qualifications then those required in the Proposition, (especially Considering that John himself doth intimate that many of them were but chaffy Professors) which if they had not, it must needs follow that persons so qualified had

had right to that Ordinance. For certainly, John would not apply Baptisme unto unmeet Subjects, and whereas it is alleadged by some, that John told his hearers that they must bring forth fruits meet for Repentance, that only proveth that Repentance is necessary, in order to obtaining the spiritual good held forth in Baptisme, and not that John Baptized none but true penitents. Nor is that scruple of any weight, which hath by others been objected, who Question whether the Baptisme of John and that instituted by Christ were the same. For besides that the Affirmative is abundantly and irrefragably proved by our Divines against the Papists and some of the Antients (Fathers so called) this objection falls to the ground, in that it is evident, that the Apostles were for as great a Latitude respective to the Subject of Baptisme as John was, for it is said, that they baptized more then *John*, John 4. 1. Consider the place, with *John* 6. 60, 61, 64, 66. How can we think that those many thousands of Jews whom the Apostles baptized before our Saviours Ascension, were so qualified as some with us would now have it to be? It is Confessed that in after Ages as the mystery of iniquity began to work, and men would be stricter and wiser then the Rule, there was in the Church a great *Rigidity* as to the Administration of Baptisme, the *Catechumeni* were sometimes long deferred, and detained from this Ordinance, and held as *Competentes* it may be many years together. But did the Baptist or the Apostles ever carry it so? Surely no. Yea, men did [q] Superstitiously omit Baptisme, some because they would be baptized in the River, where Christ was baptized. *Valentinian* the Emperor dyed as he was going to be baptized in the River *Iordan*, others because they thought that if they sinned after Baptisme, their sins could not be forgiven, &c. So that too much *Rigidity* as well as too much *Laxeness* in this point doth Incurre the *Censure* of Superstition and *AntiChristianisme*. And yet it is not to be forgotten, that in former Ages of the Church there hath ever been a greater Latitude as to the Subject of Baptisme, then as to the Subjects of the other Seal of the Lords Supper. That it is at this day, in the Protestant Churches throughout Christendome, [so called] yea, and hath been so ever since the Reformation, as who so doth Consult the *Confessions and Forms of Discipline* published by many of the

q. Euseb. l. 4. de vita Constant. Theod. l. 2. c. 14. Socrat. l. 4. c. 30. Nazian. Orat. 40. de Bapt.

Reformed Churches will easily perceive. Also towards the Primitive times, there were some admitted to hearing and to Baptisme, [as was partly intimated before, and may more fully be cleared anon] who were kept from the Lords Table. They that were [e] called *stawes* were admitted to some but not to all Church Priviledges. There were in the Church of old *Initiati & Confirmati*. The former of these were admitted to Baptisme and unto Discipline, but not to the Lords Supper. The latter Sort only were received to full Communion in all Church Priviledges.

e v. Morice of Right to the Lords Supper, p. 15. ex Athaspin. Lege etiam Gregor. Theumaturgi. Epist. Canon quam citat Medusin 1 Cor. 12. 22. p. 480.

CHAP. VIII.

THe Author formerly Concurred with those that are for a greater Strictness, as to the Subject of Baptisme then is by the Synod asserted. This change of Apprehension Justified. Many Learned and worthy men have seen cause to change their Conceptions about greater matters then this. The first Objection removed. By this extent of Baptisme, the Blood of Christ is not prophaned.

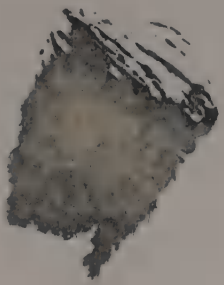
Enough [I Suppose] hath been said for the evincing of the *Affirmative part* of the Question propounded. Nevertheless, it must needs be owned, that there are weighty Objections, which seem to propend towards the *Negative* in this Controversy. And in that respect I am far from Censuring those that do not concurr with my present perswasion in this matter, yea, I do Confess that I was my self twelve years ago dissenting from that, which now upon much study and enquiry after the mind of Christ, I see, and cannot but profess to be the Truth. Nor do I think it a disparagement to me (who am a man full of Ignorances and Infirmities) openly to declare that the Lord hath gratiously given me to see further into His Truth, then once I did. All men acknowledge that when *Bellarmine* wrote his Book of *Recognitions*, It was the greatest Testimony of Ingenuity that

Ever

ever was given by him. And there have been many Learned men, who excell me in light more then the Moon doth the least Star, who have in far greater matters then this is, been Cloſe upon second thoughts to alter their Apprehensions. I not *Augustin* famous for his humility manifested in his book of *Retractationes*? And [r] *Bucer* for changing his Judgement in that Controversy about *Consubstantiation*. Yea, *Luther*, [s] notwithstanding all that he had said and written for that notion, yet saw cause before his death to be of another mind, albeit he was slow to publish it [but left it to *Melanthons* wisdome] left his Doctrine in other matters of a higher Concern, should be called into Question. And great *Zanchius* was once a little inclined to Anti-pædo-Baptisme, yet the Lord in mercy gave him not only to see the evil of that error, but also to do up that Service for the Church, in vindicating the Truth against the Anabaptists of that Age. It is a great honour to Mr. *Robinsons* name, that he was by means of Doctor *Ames* writings, brought off from his *Religion of separation* in that point of retiring to hear in Church Assemblies in *England*, and that he left written [*propria manu*] in his study, Convincing Reasons, to manifest the unlawfulness of that practice, which sometimes himself had publickly declared against. And is it both a wise and a witty Return which Doctor *Owen* maketh to Mr. *Cawdry*, who chargeth the Doctor with some inconstancy of judgement, for that he saw Cause after his writing for the Presbyterian to appear on the behalf of the Congregational way. [t] *He that can glory that in fourteen years he hath not Altered or improved his Conceptions of some things of no greater importance then that mentioned, shall not leave me for his Rival.* So I say, that person who through his Course of life is led unto Constant study and enquiry after Truth, yet shall not in the space of twelve years change his Apprehension in any matter, though of as great a Concern [and a greater too] as this now under debate, much more Reason to be blamed [if not of his perfidiousness yet] of his non-proficiency in knowledge, then to be [for his non-Apostacy] shall proceed then to mention those [Errors] with which others [which once were prevalent with me to Cause] depart from the Profession of this Faith altered and groved, and the Answers which to me seem Satisfactory.

[r] Vide Bucer his Recantation concerning Consubstantiation in epist. Anglicana, pag. 82. & Lavaterus Historiam Sacramentar. pag. 187. & Melanthon. Melch. Adam in vita Luther.

[t] See his review of Schlusselburg. p. 45.



5. It is objected we shall become guilty of prophaning the blood of Christ, if we apply Baptisme to unmeet Subjects.

Answer. Some indeed Conceive that the water in Baptisme, doth signify the Blood of Christ, as wine in the Lords Supper doth, and hence are afraid to Administer Baptisme to any, except such as holding forth Faith and Repentance, are Subjects fit for the Lords Supper. But there are Learned and very worthy Divines who Conceive that they are mistaken, who think that the water in Baptisme doth (as wine in the Lords Supper doth) by Divine Institution represent the Blood of Christ. [u] It is very true, that the Blood of Christ is that which maketh Baptisme and all other Ordinances effectual, but that is not the ἀντίτυπον or Counter-type, which the water in this Sacrament figureth. Therefore the Antients are silent concerning the Blood of Christ in their explications of this Mystery, and some *Lutherans* complain of the *Calvinists* as being the Authors of this Notion. Nor may we assigne significations to Sacramental Types without Scripture warrant. But the Scripture every where mentions another thing to be signified by this water, *sc.* not the Blood, but the Spirit of Christ, or *Regeneration.* Yea, those two are distinguished, when both the Sacraments of the New Testament are Coojunctly and mysteriously mentioned in the Scripture, *Ezek. 47. 1. John. 19. 34.* With *1 John 5. 8.*

6. Though it be most true, that in Baptisme we have Communion with Christ in respect of his Death and Resurrection, yet it will not follow, that the Blood of Christ is prophaned by baptizing the persons in Question, because they are to *Qualified* as that we are bound in Charity to hope that they are Interested in the Redemption of Christ.

CHAP. IX.

THe second Objection, viz. that if the persons in Question have right to Baptisme, they must also be Admitted to the Lords Table, as none of old were Circumcised, but also were moreover Admitted to the Passover.

That

That persons may have right to Baptisme, and yet not to the Lords Supper, proved from Scripture and Reason.

Baptisme is a Seal of Initiation, Regeneration, insition into Christ, and not of growth in grace, which the Lords Supper doth Seal. Persons may be capable of receiving Baptisme that are incapable of *partaking at the Lords Table, since among the Iews admitted to Circumcision that were not admitted to the Passover or full Communion in all Church Priviledges.*

It is further objected by some, that if such persons have right to Baptisme, then also to the Lords Supper, as those that had right to Circumcision were admitted to the Passover. But it may be Answered that it doth in no wise follow, that if these persons have right to Baptisme, that then they have right to the Lords Supper. For no *Paedo-Baptist* will affirm, that the same Qualifications are required for Baptisme which are required for Admittance to the Lords Table; The Scripture maketh a plain difference here, *for Disciples* [*we*] *as such* have right to Baptisme, *Iohn 4. 1. Mat. 28. 19, 20.* Hence all, and every disciple hath so; when as they are not simple disciples, *but self-examining disciples*, that have right to partake of the Lords Supper, *1 Cor. 11. 28.* Covenant Interest alone giveth right to Baptisme, but not to the Lords Supper. Hence persons may have immediate right to Baptisme both for themselves and theirs, and yet not of that other Ordinance, as (according to the opinion of some) is proved by the Instance of a Believer not actually joyned to a particular Church, hence also it cometh to pass, that, that may prevent the Administration of the Lords Supper in Churches, which is not a sufficient Cause to hinder the Administration of baptisme, *E.G.* in Case of Schisme, we see the Administration of one of these Ordinances is suspended but not of the other.

Furthermore, Baptisme is a Sacrament of *Initiation, or Insition* into Christ, as those Scripture Expressions of being *baptized into Christ, baptized into one body*, &c. do evince; *Gal. 3. 27. Rom. 6. 3. 1 Cor. 12. 13.*

Hence we read of twelve gates in *New Jerusalem*, Rev. 21. 12. which Judicious Interpreters take to be an Allusion to the twelve

[illegible] [v] twelve gates which were in *literal Ierusalem*, so to the twelve Congregations which are supposed to have been in Christian *Ierusalem*, (I mean the Christians which lived in *Ierusalem* before the Romans destroyed it) wherein baptisme was administred, and thereby persons admitted, (*i. e.* Sacramentally) into the *Heavenly Ierusalem*, i. e. the Catholick Church. It is a Seal not of growth in grace, but of Regeneration, *Tit. 3. 5.* I Confess this Notion hath been misunderstood and abused by many, but that doth not make it to be an untruth. It was a perverting of this Principle, when those Antient Superstitions were introduced of giving milk and hony to those that were newly baptized, *ad Infantandum* as *Tertullian* speaketh to signify the *Spiritual Infancy* and Regeneration of those that were baptized, and of applying fair, &c. to them, because those Customes were of old used towards new born Infants, *Isai. 7. 14, 15. Ezek. 16. 4.* Also from the abuse of this Principle, it hath come to pass that in many Synagogues or meeting houses (*Catachrestically* styled *Churches*) the *Font* stands at the door of the house, because Baptisme is a *Seal of Enterance* into the Church. Yea, the Gentiles did *Initiate* by Sacred washings: and from them the Papists have learned to asperse holy water (as they call it) on those that are entering into the Church. Thus we hear him in the famous Heathen Poet speaking.

Tu genitor cape sacra manu patriosq; penates
Me bello è tanto digressum & vade recens
Attractare nefas, donec me flumine vivo,
Abluero. Æneid. 2.
& Æneid. 6.
Idem ter socios pura circumtulit unda
Spargens rore levi et ramo felicis olivæ.

Now all these washings, which the Gentiles used in their *Sacra, lustra Mortuorum* so ith that by a Diabolical [illegible] (*Diabolus est deus simus*) they derived from the Scriptures and Customes which were originally of divine Institution. But as

for

for the Lords Supper, it is a Sacrament not of *Initiation* but of *Confirmation*, or growth in grace. There is then in this respect a great difference to be observed in these two Sacraments. Hence it is that baptisme is but *once* to be administred, and the Lords Supper *often*, because a man is but once Regenerate, whereas he is always growing up in Christ. Now to Argue that if persons have right to a Sacrament of *Initiation*, that then they have so to the Sacrament of *Confirmation* is no cogent Reasoning. Mr. *Mede* [y] hath truly observed, (though he stretch that Principle to another purpose) that the *Eucharist* is a Sacrament of a different nature from baptisme, this is the Rite only of our new birth, wherein God accepts us to be his Servants, but the Lords Supper is the Sacrament whereby we exercise the Functions of this new life, worshipping and glorifying God through Jesus Christ, offering up Spiritual Sacrifice and service to him. Furthermore, we have seen by Experience that Infants of seven (nay of three) years old have clearly evidenced that Faith and other graces were wrought in their hearts, so godly *Josias*, *Timothy* and others mentioned in the Scriptures had grace wrought in their hearts before they were come to Adult Age. Have not Children been Martyrs for the Truth, that Child which suffered Martyrdome [z] with *Romanus* was but seven years old, were not some of the Martyred Children [a] of *Felicitas*, who suffered under the fourth Persecution then in minority? I omit here the old story of the *Pueri Ephesini* which Antient Records speak of, but I would not wholly pretermit the true affecting stories which to this purpose have of late been published [b] by a faithful Minister of Christ, who hath to the great Comfort and benefit both of Parents and Children cleared that matter to the world by exemplifying in *thirteen Children*, who were effectually wrought upon in their minority, or in Adult Age. Now Certainly, these Children had right to baptisme. Mr. *Tombs* himself (for he Confesseth [c] that such Children as *John Baptist* was, might be baptized) would hardly deny it, but they had not Immediate right to partake at the Lords Table, since by Reason of Age (or non-Age rather) they were not Subjects capable thereof. To Conclude, Mr. *Hookers* [d] words seem to have much evidence of Truth and Reason with them. *Baptisme* (saith he) *is the Ex-*

[y] See his works fol. Lond. p. 1020.

[z] Fox Acts and Monum. Vol. I. p. 116.

[a] Ibid. p. 118.

[b] Mr. Janeways Token for Children.

[c] Exercitat. 1062 and Exam. p. 1. c. 1. Blakes Exposit. of 1 John Sermon 2. p. 1. Gataker Annot. on Jer. 31. 33.

entrance into Christs Family, there is more to be looked at to make a person capable of the Supper of the Lord, he must be able to Examine himself, and must not only have grace but growth in grace. To the same purpose see Mr. Steven Marshals learned and Judicious Sermon of Infant Baptisme, pag. 51. As for that which is added to Confirme the Objection thus farr Answered, viz. *that in the Jewish Church none were Circumcised but they were Immediately admitted to the Passover*, It is sooner affirmed then proved. 1. The Jewish [e] Masters tell us of three sorts of *Adjunct* or Proselytes, *Gerei Toshab, Proselyti Inquilini*, who did observe those Commandments which were called the seven Precepts of *Noah*, these indeed were not Circumcised.

2. *Gerei Tzedek, Proselyti Justitiæ.* Alias *Gerei Gerurim, Proselytæ metu pœnæ* who out of pure respect to Religion and the Name of God became Proselytes. Now these were admitted to Circumcision, Baptisme, Sacrifices, Passover, and all Priviledges belonging to members, in the Church of Israel.

3. *Shechirim*, [f] *Mercenarii*, such a Proselyte was (as some say) Circumcised, but not received to further Priviledges. However, we know from Scripture, that that uncleanness would debarr from coming to the Passover, which yet did not unfit for the other Ordinance of Circumcision. As also that Circumcision was according to divine Institution observed by many who never were acquainted with the Ordinance of the Passover. Thus have we the second Objection Answered. Nevertheless it may not be amiss for the Reader to bear in mind that Anabaptists are wont to make use of this very Argument, sufficiently Confuted in the Writings of the Orthodox, who have maintained the Truth against the opposers of [g] Infant Baptisme.

CHAP. X.

THe third Objection, viz. That Membership in a particular Church gathered according to Gospel Rules giveth right to Baptisme.

The particular Church by some taken in a very strict Sense, viz. for those unto whom Christ hath Committed the power of the keys, more largely for that part of Christs visible Kingdome, which doth reside in such a particular place. The persons in Question members of the particular Church, not in the former, but in the latter Sense. That the visible and particular Churches are not one and the same, proved. That membership in the particular Church is not the formal Reason of Baptisme, proved from Scripture and Reason.

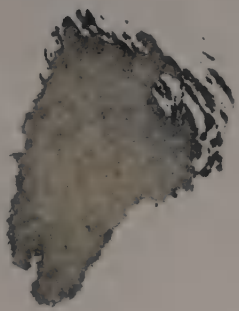
We proceed to Consider a third Objection, *viz.* that membership in a particular Church constituted according to Gospel Rules is that which doth give right to Baptisme, which since it cannot be affirmed concerning the Children in Controversy, therefore it may seem that they have no Title to Baptisme.

Unto this may be Answered.

1. A *particular Church* is by some taken in a very strict Sense, *viz.* for a *Company of professing Communicating Believers entrusted by Christ with the Keys of the Kingdome of Heaven*, Matth. 16. 18, 19. Thus by *Church* is meant a Society consisting of *Elders and Brethren* which are a Body Politick, or Spiritual Corporation, unto whom Ecclesiastical Jurisdiction doth entirely belong. Yea, the particular Church is sometimes in the Scripture taken in this strict Sense, *Acts* 15. 22, 23. *The Elders and Brethren* are there said to be not only the Church, but *the whole Church*. See more to this purpose in that excellently Judicious Epistle which *Dr. Goodwin*, and Mr. *Nye* have prefixed to Mr. *Cottons* Treatise of the *Keys*, *pag.* 3. Now in this Sense not only Children but also women are exempted from being members of the particular Church. *i. e.* They have nothing to do with the power of the Keys. See that Preface mentioned in the page Cited, and the Reply of the dissenting Brethren at *Westminster*, *pag.* 90. and *Dr. Owens* Catechisme, *pag.* 89. 103. Doubtless some such Notion as this must be aimed at by Learned Mr. *Norton*,

ton, when he asserts that women are members of the Church, but not members *Constituent*. For thus he writeth in his acute and accurate discourse [*b*] about Church membership, *the membership of a male Child Confederating immediately, i. e. In the particular person of the Mother excelleth the membership of the Mother Confederating immediately in her own person, because the Mother, though she be a Church member, yet is not capable of being a member Constituent of the Church, for only Brethren Constitute a Church, in that they alone be capable of being the Subject of the power of the Keys*, 1 Cor. 14. 34. 1 Tim. 2. 12. *So as that should the Brethren dye, the Sisters surviving could not continue a Church, but would immediately cease to be Church-members*, &c. Thus Mr. Norton. Nevertheless, we must not therefore exclude either Women or Children from being the Subjects of Church discipline, we know that in Civil Corporations those that belong to such a City are under the Jurisdiction of the Aldermen, and Common Council, who yet are not themselves either the one or the other. In a Colledge, all that have their Names written in the Colledge Book, are subject to the Statutes and Government of that Colledge, although no members Constituent of the Corporation, even so all that have their Names written in the *Church Book*, i. e. all that are members of the visible Church, are (*i. e.* ought to be) subject to the Laws of Christs Kingdome, and submit themselves to his Government exercised by those *Spiritual Corporations* which Christ hath endowed with a *Charter*, albeit they are not members Constituent thereof, or those to whom the power of the Keys doth belong. Neither let it be objected here, that we must not fashion the Church according to the world. True, but if men in the world do in some things order matters as Christ hath appointed in his Church, we need not marvel at it; for Christ being the wisdome of God hath ordered matters in his Church according to the Rules of Infinite wisdome, he hath also by the same Spirit of wisdome taught men to order Civil Constitutions aright. If therefore in some things, the wisdome of our Ancestors in ordering of their Civil Governments, doth imitate that of Christs in framing his Church, we may from the one illustrate the other. See more in the above praised Preface, p. 7. 8.

2. A particular Church is sometimes taken more largely, *sc.* for that



that special part of Christs visible Church, which hath its subsisting in this or that particular place. Hence the Apostle saith to the Corinthians, *you are the body of Christ and members in particular*, Epist. 1. 12. 27. so then, they were not only belonging to the body or Church of Christ in general, but members of that particular part of Christs mystical body, which was then in *Corinth*. In this sense, it must not be denyed, but that the Children in Question are members of the particular Church, *h. e.* they are parts (*membrum est pars Integri* saith the Logician) of that part of Christs visible Church which doth reside in this or that particular place, as formerly hath been demonstrated. As for those who think there is no difference between the instituted or particular Church strictly taken, and the Church visible, so as that a man cannot be a member of one of these, but he must be so of the other too, their notion is easily everted. For that may possibly dismember a man as to a particular Church which will not do so as to the visible Church. *Diotrephes* did *Cast Brethren out of the Church* 3 John 10. He did not cast godly Souls wholly out of the visible Church (for that was not in his power); But out of some particular Church. [i] Be-like it was out of that particular Church at *Corinth*, where a Spirit of division and Faction prevailing, might well occasion such disorders and abuses of Church Censures. Men may be cast out of the particular Church (*clave errante*) and yet not out of the Catholick Church, either visible or invisible. Again, no one can be a member of the particular Church without the Consent of other men, but a man may belong to the visible Church; whether men will or no. A man may make profession of the Name of Christ, and his Conversation may be as becometh the Gospel, whether men will or no. Now such a *Profession* and *practice* will Constitute a member of the visible Church, but a *further* act of *Confoederation* is necessary to Constitute him a member of an *Instituted* Church. Yet more, suppose a particular Church to be dissipated and dissolved by persecution, so as that all the members are cut off, onely one or two, these escaped ones, of what Church are they members? Not of the particular, for that hath now no being, therefore they are members only of the Church general visible, as when a Corporation in a Kingdome is destroyed, yet a member of it escaping

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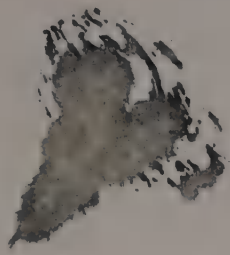
i See Engl. Annot.



remaineth a member of the Kingdome, though not of that Corporation, which is dissolved, to it is here.

3. 3. They will undertake a difficult province, who shall maintain that Membership in a particular Gospel Church, is the *formal reason* of Baptisme. All and only they that have an interest in *Abrahams* Covenant have right to Baptisme; now certainly, some that are not stated Members in any particular Church, yet are within *Abrahams* Covenant. There are who do observe that in the Scripture there is some difference between those termes of *Brethren* and *Disciples*, (k) *Act.* 21. 4, 7. *Brethren* being used for those that were incorporated in some particular Church, but *Disciples* are the same with *Christians* though not joyned in particular Churches. Now *Disciples as such and not Brethren only* have right to *Baptisme*. And truly it is hard to affirm, that a godly person must be denied Baptisme for his Childe meerly because he is not joyned to a particular Church, though it may be the reason of his not joyning is only the weakness of his tender Conscience which scrupleth his own fitness for the Lords Supper; and so for actual Membership in the particular Church, and yet in the mean time would gladly have himself and his Consecrated to Christ, yea and rejoyce to be under the Government and Lawes of his Kingdome exercised in particular Churches. Besides, the Institution of Baptisme was precedanous to the Institution of particular Gospel Churches. Those whom *John* Baptized were none of them Members of a Gospel Church; nor will it follow to say, that they were Members of the *Jewish Church*, and that therefore *John* Baptized them; If Baptisme belonged to them as Members of the *Jewish Church*, then *John* would have Baptized all such Members, *a quatenus ad omne valet consequentia* which we know he did not, *Luk.* 7. 30. Baptisme is a Seale not of the Old but of the New Testament, and therefore Membership in the Old Testament Church could not give right thereunto. Again *Cornelius* was Baptized by *Peter* before he was joyned to any particular Church, and yet he was no (l) Proselite to the *Jewish Church*, for he was uncircumcised, *Act.* 11. 2. Also the *Eunuch* was Baptized before he was a Church-member, as to a particular Church, and although he might be a *Jewish Proselite* that could not intight him to Baptisme, because Baptisme was no Ordinance

And

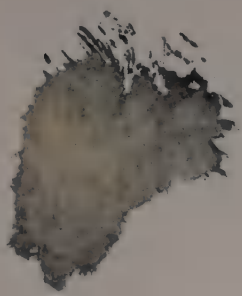
of that Church, and being baptized he was bound to relinquish the Jewish Religion & Church and to joyn himself to the Christian Church. When *Philip* went to *Samaria*, we find not that there was any Church there planted at that time, yet he baptized them that believed, *Act. 8.* The Jaylor was not a member of an Instituted Ch. nor those in his house when baptized. *Act. 16. 31.* The three thousand Converts were first baptized, *Acts 2. 41.* then added *to them*, i.e. *the Church*, *v. 47.* There is little said to enervate this Argument only it is alleadged that the Administrators were extraordinary, but to that there is a ready, and it should seem a rational Answer, *viz.* That *extraordinary Officers would not apply Baptisme to unlawful or undue Subjects.* Certainly, the Apostles would not administer Baptisme to unmeet Subjects, (therefore they never baptized unbeleeving Jews or Heathens, *&c.*) yet so it must be, if membership in a particular Church be a necessary Qualification to render one baptizable. For many thousands that were destitute of this Qualification, did the Apostles baptize, yea, it seemeth a matter deeply to be Considered of, that we do not read in the Scripture of any one person ever baptized after he was joyned to a particular Church, but of many that were so before such joyning. Nor do we read of any one person admitted to the Lords Table (since the first Administration and Institution of that Sacred Ordinance) before his joyning to some particular Church, but of many after that, which seemeth strongly to intimate that membership in a particular Church is a necessary requisite as to admission to the Lords Supper, but not so as to Baptisme. Besides Paul was baptized before he was joyned to any particular Church, *Act. 9.* & that by *Ananias* who is thought to be only an *Ordinary Teacher*, some conceive that he was one of the Elders at *Damascus*, & others think he was one of the 70 *disciples*. But it cannot be proved that he was an extraordinary Officer. Let us further urge a Case, when Children of other Churches are baptized by the Officers of this Church, into what Church are they baptized? Not into that particular Church, where the Seal is Administred to them, for they are no members there, nor into that particular Church from whence they are brought, for the Officer of one Church, hath not power to baptize a Child into another Church then his own, therefore it remaineth that they are baptized into the Church Universal.

Finally, If membership in the particular (strictly taken) or Instituted Church be necessarily required before Baptisme, it will then follow, that an Instituted Church may (and in some Cases ought so) Consist of none but unbaptized persons. Suppose a Company of Indians should be Converted to the Faith of Christ; according to this notion, they must first of all be formed into an Instituted Church and then baptized, so here is an Instituted Church, and not one baptized member in all the Church. A thing never known in Apostolical dayes. See T. B. defence of lawfulness of baptizing Infants against I. S. pag. 23, 30, 31. and in the same discourse, Chap. 4. per totum. The summe of the Answer is, That membership in a particular Church is not the *formalis Ratio* of Baptisme. And if it were so, it may (*sensu sano*) truly be affirmed of the persons in Question, that they are members of particular Churches.

CHAP. XI.

The fourth objection that such large Administration of Baptisme will Corrupt Churches Answered. The Synod proceedeth against the evil, Discipline the way to keep Churches pure, undue straitning of the Subject of Baptisme, will end in Church Corruption. The fifth objection Answered. That it is the visibility of a fruitfuyng Faith that giveth right to Baptisme, the persons in Question to be accounted Believers. It followeth not that therefore they are Immediately admittable to the Lords Supper.

It is in the fourth place objected, that the Administration of Baptisme, according to the pleaded for Latitude is inconsistent with the purity of particular Churches? Answer. It is such a pleasant thing to hear men plead for the purity of Churches, as that, though they should miss it, in their Apprehensions, we may well bear with them, yea, the Lord the Searcher of all hearts, when he seeth a sincere aim at holyness in his Servants doth many times not only overlook their mistakes, but also reward their Sincerity,



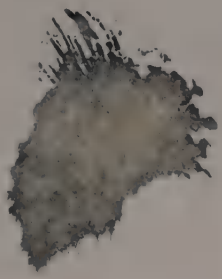
cerity, and therefore as for those with whom this objection is a real Scruple, we ought to carry it towards them with all manner of Love and Christian moderation. Nevertheless, Let the Considerate Reader mind the Answer, which is,

1. That they whose notion is, that the particular Church is a Spiritual Corporation entrusted with the power of the Keys of the Kingdome of Heaven, whereof women and Children are only members Inclusively, and not properly Constituent, or whose notion is that membership in the particular Church, is not the formal Reason of Baptisme, are not at all concerned in this Objection.

2. The Synod doth sufficiently provide for the purity of Churches, inasmuch as they exclude the persons in Question from the Lords Table, and that Priviledge of voting in Church affairs, till they be further Qualifyed. *Now it is not Baptisme which will Corrupt particular Churches, but the admission of persons unduly qualifyed to the management of the affairs of Christs Kingdome, and to the Supper of the Lord*, which is an Ordinance peculiarly belonging to those in, (and never regularly Administred to any out of) particular Churches. And as for a faithful Care concerning Admissions to the Lords Table. I know no men that have been more regularly strict and exact about that matter, then those that have been strenuous Assertors of Baptisme according to the Synodical Latitude.

3. It is a zealous and diligent Attendance to discipline according to the Rules of Christ and not Curtailing the Covenant that will keep Churches pure. There are two wayes practised by men in order to keeping Churches pure, the one is *humane*, the other is *divine*. The humane way is to straiten the grace of the Lords Covenant, that is the way of the Anabaptist. The divine way is faithfully to attend discipline. Now it will be found in the Issue, that the divine way only is that which will attain the End, experience doth testify that Churches have been pure or impure, according as discipline hath flourished or been *evanid* amongst them. Look abroad the world upon the Corrupted Cellapsed Churches that are in many places, and we shall see that they have little more then a Carcase of discipline amongst them, without the life and power of it, which is the true and great Reason of their Corruption.

4. It



4. 4. It is to be feared that the denyal of such Baptisme as is disputed for, will in time Introduce Corruption and Impurity into Churches. For hereby persons out of the exceeding great desire, which they have that their Children might be baptized, (and who can blame them for that?) are put upon a Temptation to venture upon the Lords Table before such time as they are so well qualified for it as were meet yea and Churches also are hereby put upon a Temptation to be lax in their Admissions to the Lords Table, that so they may be quiet from the continual clamours of those that do account themselves not a little wronged, when Baptisme is withheld from their Children. These things may serve to Answer that Objection, but there is another wherein there seems to be a real knot. For in the fifth place it may be alleadged, that the persons in Question, either have to the Judgement of Charity a Justifying Faith or not. If not they (and consequently their Children) are not baptizable. If yea, then they are forthwith admittable to the Lords Supper. Answer.

R. 2. 1. I do readily acknowledge, that as it is only a Justifying Faith which giveth right to Baptisme *Coram Deo*, so it is the profession or visibility of this Faith that giveth right thereunto *Coram Ecclesiâ*. Some have maintained that a *Dogmatical Historical* Faith, or a Faith of *Assent* to the Truth of the Gospel doth entitle to Baptisme. But the common [&] Protestant Doctrine against the Papists speaketh otherwise. Though a man should believe all that the holy Scriptures say concerning God and Christ, yet if he doth not *Consent* with his *heart*, that this God shall be *his God*, and this Christ *his Saviour*, he hath not right to Baptisme in the sight of God, or if he doth not *profess* such a *Consent* (which is Implyed in the Proposition before us when it is said concerning the persons in Question that they *gave up themselves to the Lord*) he cannot justly claim Baptisme. In most Churches in the World men own the Creed (called the Apostles) before Baptisme, now therein they say I believe [In] God, and not only I believe God, *so*, with a Faith of assent only in the understanding, now to believe in God implieth a *consent of the will* choosing this God for my God: & considering that in Baptisme there is a profession of Repentance for past transgressions, and an engagement to walk in newness of life for time to come, *Mark. 1. 4. 2 Pet. 1. 9.*

& Lege Gataker contra wardum & Baxter of confirmation, p. 11. 13, 113, 114. & Davenant in Col. 2. 18. & Thorndike of the Church p. 2. 38.

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And that it cometh in the room of Circumcision, which was a Seal of the Righteousnesse of Faith, *Rom. 4. 11.* and that thereby remission of Sins is sealed, *Act. 2. 38.* which Remission is not promised to any Faith but justifying, Also that Baptisme is said to save, *1 pet. 3. 21.* and they that are Baptized are said to be in Christ, *Gal. 3. 27.* and to have Communion with Christ, in respect of his Death and Resurrection, *Rom. 6. 4, 5. Col. 2. 12.* I say from these and many the like considerations I am fully perswaded that is not a meer Historical but [a] Justifying Faith which giveth right to Baptisme.

a Sacramenta non conferuntur nisi vni fidem habenti vel fidem suam profitenti, adeo vt infidelis cuiuscunque communicantis conscientiæ potest, eam ad elementum Baptismi vel Eucharistiæ vsque perducere. Ames. Bell. enerv. tom. 3. p. 87.

2. The persons in question are such as in the Judgement of Rational Charity have such a Faith: if a man doth seriously profess that he doth accept of Jesus Christ as his only Lord and Saviour, except he be a person that hath some way forfeited his credit, Charity requireth us to believe him, *1 Cor. 13. 7.* indeed they that have by an ill carriage forfeited the credit of their profession, we must stay for further fruits before we are bound to judge that they speak the truth, but if it be a credible person that speaketh, the Law of Nature, and of Christ, and the Apostolical practice in receiving such teacheth us to believe and hope well concerning such *serious Professours*. The question is not whether the persons under dispute are undoubtedly true Believers; No doubt but that many of them are not so, but whether they possibly [and probably] may be true Believers. Now no man can in reason judge otherwise but that many of them are so, yea there is not any one particular person of them, concerning whom we can say, that he is not so; yea it is certain of every man of them that he is a true Believer, if what he saith concerning himself be true; Now if a man be so qualified as that 'tis probable that he is *amongst the number of Believers*, yea certain that he is so, if he do not make a false and Hypocritical Profession of his embracing Christ, Charity that hopeth the best requireth us till something contrary do appear, to hope that such a person may be a true Christian. In brief, true Faith doth consist in the *Resignation* of a mans self *up to the Lord*, now the persons in question profess that they do that, and we ought to hope that they are sincere in that Profession because nothing contrary doth appear, but several things there are which call for a *Charitable Judgement*, *viz.* The

serious

seriousness and solemnity of the Profession in-offensiveness of conversation, a willing subjection to the Holy Government of Christ appointed in his Church, &c.

3. It will not follow that therefore these persons are Immediately to be admitted to the Lords Table, or to the Priviledges of full Communion, for *more full and satisfactory Evidences* of Regeneration and of Christian proficiency are requisite in order to Admission to the Lords Supper, then in order to Baptisme. There seemeth to be much evidence of Reason and Scripture light in that which a [w] learned Writer speaketh when he hath these Words, *This Argument* (viz. from the Admission of persons so, or so, qualified to Baptisme) *doth not fully reach Admission to the Lords Table, where some further and more exact proof must be had of ones fitness and qualification for the Communion of Saints, even in those of age when they are Baptized are but Incipiences when they come to the Lords Table they are Proficiences. There is more required in Proficients then in Novices and Beginners, as there is more required to fit one for strong Meat then for Milk.* Moreover, if all that are in a state of Justification are immediately to be admitted to the Lords Table, then either we must deny that Infants are in a state of Salvation, or we must run into that which was of old a grosse Error in the Church, and is at this day a custome in these degenerate Tittular Christians, who are known by the name of [x] *Copbiti*, [y] *Abissini*, [z] *Armeniani*, [a] *Maronitæ*, &c. who distribute the *Eucharist* to Children presently after their Baptisme. But let our Brethren if they can, instance in any one pure Church throughout the World, in any age of it, that have been as large in the Administration of the Lords Supper, as they have been respecting the Subject of Baptisme, excepting some few of late. I know that in Corrupted, Collapsed Churches, it hath been so (as but now was intimated) but not in pure Churches walking according to the primitive pattern. *Verbi.* A Believer and his House (*i.e.* his posterity) is straightway to be admitted to Baptisme, *Act.* 2. 38, 39. but we cannot say, that every Believer is *straightway* (ἐυθεως dum intrat portas) or immediately to be admitted to the Lords Table. To conclude, thus I argue, If we finde in the Scripture, that Disciples, yea, Believers that had in the judgement of Charity

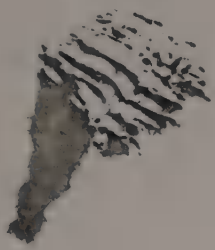
[w] Mr Cotton in his Copy of Mr Hooker.

[x] Thom. a Jesu Lib. 2. de Procur. Fidei.

[y] Zeb. de Relig. Ethiop. c. 9. de Ritib. Abissin.

[z] Purchas Pilgr. Lib. 2. Cap. 3.

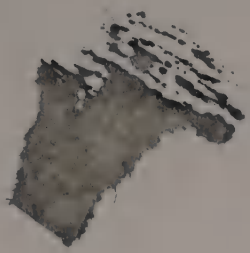
[a] Vide Bibl. Patr. Tom. 3.



Charity a justifying Faith and were thereupon Baptized, yet were not admitted to the Lords Table for several years after their Baptisme, then it is lawful to admit to Baptisme, though not presently to the Lords Supper; but (not to mention others) we read of twelve Disciples or Believers at *Ephesus*, who were not admitted to the Lords Supper of sundry years after their Baptisme therefore it followeth not, that if the persons in question be as to the judgement of Charity (yea in sincerity) Believers that then they must needs be without any further delay admitted to the Lords Table, and to all other Priviledges, or to full Communion, *Act.* 19. 1, 2, 3, 7. And it is abundantly clear that in the Primitive times, many were admitted to Baptisme who were not admitted to the Lords Supper, Nay, who had not so much as once heard of the Lords Supper, *v. Albasp. in Tost de pan.* Hence the Ancients do generally and frequently say, that a *Baptized* person is not a *perfect* Christian till such time as he be *unitus* or *confirmatus*, their meaning is, that he may be Baptized, and yet not in full Communion as to all Church Priviledges. *See* Mr. *Hanmer* of Confirm. *P.* 15, 16. but this Objection was partly answered before, *Chap.* 7. & 9. *Act.* 19. 1. 2. 3. 7.

CHAP. XII.

THe sixth Objection, viz. *that the persons in Question never had any other but an Infant membership, which cannot continue in Adult age.* Answered. *Persons thus Qualified are members, though in Infancy, they have not been so, Infant membership may continue, Provided, because that part or Interest which a man had in the Lord, when an Infant may continue all his dayes, such Children when Adult may be Cast off. They are the Lords Subjects and bond Servants. This objection Contradicts the great design of Infant Baptisme, and Crosseth the Covenant of grace, Children regenerated in Infancy retain their membership, God hath received them into his Church and never put them out, therefore they are members still. The Jews retained their membership, when Adult,* this Objected.



this notion of non-Continuance is uncomfortable doctrine for Godly Parents and Children. The Principles which it is founded upon, are weak, there is not a Specifical difference between the membership of Infants, and of persons Adult, a real and not a meer imputed holyness is to be affirmed of some Infants, Children of the faithful heirs. A new sort of membership will infer Rebaptization, Concluding distinctions to be minded through this whole discourse.

There is one *Objection* more to be *subjected to Examination*, which because there are that lay the weight of their whole Cause upon it, we shall (by the help of Christ) endeavour a full Answer to it. It is then objected that the persons in Question are no members of the visible Church, because they never had any membership, but what they received in Infancy, which membership *neither doth nor can continue*, when persons are adult, and consequently they have no right to Baptisme?

Answ. 1. In case the persons concerning whom the Question is had never been admitted into the Church in their Infancies, yet being qualified as in the Proposition is expressed, they would become Members of the visible Church. Should an *Indian* or any other *Infidel* make a solemn Profession that he doth believe according to the Christian Faith, and this Profession not be contradicted by his life, and withal desire Baptisme; yea, and submit himself to the Government of Christ in his Church, and Promise to be the Lords Servant; for ought we know such an one may be of the *Invisible*, but we are therefore sure that he is of the *visible Church*. Now all this is found in those Children whose interest we are pleading for.

2. Whereas its said that a *Membership* received in Infancy *cannot* continue but is *always invalid and extinct*, when the Infant cometh to be *Adult*, that assertion cannot be truth, as the following *Arguments* do manifest.

Argument; 1. If the part or interest which some Infants have in the Lord doth continue, when they are Adult, then their membership received in Infancy doth not alwayes cease & vanish when they are adult, for to be *a Church member* & to have *a part in*

the

the Lord are terms equivolent, Isa. 22. 24, 25, 27. The Church and the People of God are the same thing variously expressed, 2 Chron. 23. 16. our English word Church is [a] thought to come from κυριακη which is as much as to say the Lords People. To be of the number of Gods People and to be a Church member are one and the same; To be continued a Member of the Church is to be continued among the number of the Lords People, or to remain one of them that do belong to the only true God, but the part or interest which some Infants have in the Lord doth continue when Adult: That Interest which Timothy and his Mother and Grandmother had in the Lord whilst they were Infants did continue when they were Adult, 2 Tim. 1. 5. & 3. 15. So the interest which David while an Infant had in God continued when he was Adult, therefore he said, Psal. 22. 10. I was cast upon thee from the Womb, thou art my God from my Mothers Belly. Lord (said David) I have been committed to thy care and keeping ever since I came into the World, and therefore thou wilt not cast me off now; by vertue of thy Covenant, I have had an Interest in thee ever since I was born, and therefore thou wilt be my God and Saviour still. Now if his part which he had in the Lord being an Infant were vanished and nullified, how could he plead that as an Argument with the Lord, and strengthen his Faith thereon for Mercy? how could he say, not only thou wast my God as soon as I was born, but thou art my God from my Mothers belly, if his Relation to God were not continued.

Argument 2. If Children that were received into the Church in their minority may after they be come Adult be cast off, then they continue Members when Adult. For certain it is, that no man can lose that which he hath not, he cannot be cut off from the Relation which he is a stranger to, or be cast out of such an house if he be not within, or cashiered of such a company, if he be not one belonging thereunto; but they that were received into the visible Church when Infants may after they become Adult be cast off, albeit they have no new membership additional to that of their Infant State, else why did David say to Solomon, if thou forsake the Lord he will cast thee off for ever, 1 Chron. 28. 9. what was it that Solomon was in danger of being cast off from? surely it was in part that visible Relation, which then being in his

minority he stood in before the Lord, or his Church-memembership: And when was he in danger of being thus *cast off*? even after his Adult age, therefore Church-membership or visible Relation to God though received in Infancy, doth sometimes continue in Adult age, and vanisheth not with Infancy, did not the Lord himself Denounce and Execute a Dreadful Sentence of Excommunication upon Apostate *Israel*, Jerem. 3. 8. Now what new Church membership were they deprived of beyond what did in their Infancies appertain to them? yea, and who is able to prove that in the day of their being Cast off by the Lord, they had any better (or near so good) membership or standing in the visible Church, then these have whose Interest we Assert? Moreover, the Author of this Objection acknowledgeth, that members received in Infancy, when they come to be Adult, (in Case they break the Covenant) may and ought to be *disowned* by the Church, now I would know, *what is this disowning?* either it is an humane device, or it is part of that Discipline which Christ hath appointed in his Church, if it be a humane device, *away with it*. Let us have nothing in the Church, but what the Lord Jesus hath Instituted. Especially, let not those who are ready to accuse others with designs of Introducing *humane Inventions* into the Church, because they would practice that, which upon much study and Enquiry after the mind of Christ, they believe is according to his will, set up an Ordinance which the word speaketh not of. If it be a part of that Discipline which Christ hath appointed, then it must be applyed to none but Church members, since the End and designe of discipline is as that great Divine [b] well expresseth it, *ad tollenda Scandala ex Ecclesia Dei*, to remove Scandals out of the Church of God, therefore persons that do no way belong to the Church of God are not Subjects capable thereof.

Jer. 3. 8.

b Ambr. Medal. c. Cor. 5. 11.

3. Argument 3. The Synods Reason taken from the Relation of Subjects and bond-Servants, stands unstaken and Irrefragable, notwithstanding any thing that hitherto hath been said, to Invalidate it; they that are born the Subjects of such a Prince, do remain his Subjects, when they grow up to Adult Age, and shall the Children of Christians who are born and baptized the Subjects of Christ the King of Kings, *Ezek.* 37. 24, 25. cease to be his Subjects

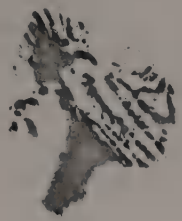
Ezek. 37. 24, 25.

jects, when once they are grown to years of discretion? Is not this doctrine highly Anti-christian, yea, very Injurious to the Kingdome of the Lord Jesus, which doth at once deprive Jesus Christ of the greatest part of his Adult Subjects, which he hath in the world? one that is born the Servant of such a Master, doth continue his Servant, after that he is become Adult. Now the Child of a Believer is born the Servant of God, therefore did *David* say, *O Lord truly I am thy Servant, I am thy Servant, the Son of thy handmaide*, Psal. 116. 16. though he were now come to years of discretion, yet he proveth that he was the Lords Servant still, because he was the Son of a believing Mother, he doth not only say, I was thy Servant, *but I am so*, because born of one that was so, But if this doctrine which we dispute against be Truth, one might have said to him, you are mistaken *David*, your Argument proveth no such thing as you bring it for, it only proveth that you were Gods Servant when an Infant, but now where you are a man your Relation to him Ceaseth for all that, but *David* in Spirit said this, and therefore we know his Argument was good.

Argument 4. That Assertion which doth Contradict the great designe of, and special thing which is signifyed in and by the Baptisme of Infants is unsound, but so doth this Assertion concerning the *non Continuance* of Childrens Relation to God when they become Adult, for what is the great Designe of Infant Baptisme, but that thereby the Children of the faithful might be for ever ingaged to the true God in Christ? Is not this one thing thereby signifyed, that now this Childe is become the Lords, not for fourteen or twenty years, but as long as he shall live, when as this notion of *non-Continuance of membership* holds forth the contrary, *viz.* that when Infants are become Adult, the Ingagement that was between God and them is expired and null.

Argument 5. That Assertion which runs cross to the Covenant of grace is not to be admitted; but so doth this For in the Covenant God promiseth to be *a God* not only to the Parent, but also *to the Child and that Everlastingly*, Gen. 17. 13. Psal 48. Last. when as this Assertion brings in *a new Covenant*, wherein the Lord doth not promise to continue to be the Childs God, as he doth to be the Fathers God. We say of the Anabaptists, that sure their Tenent cannot be sound, because they make a Covenant which

God

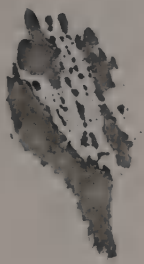


God never made, even a Covenant which taketh in the Parent but leaveth out the Child; the like may we say of this Assertion, which teacheth that God doth Covenant to be the Parents God for ever, except he violate the Covenant by chooſing another God, but that he covenants to be the Childes God, only twenty years or till he become Adult, and then though the Child never did chooſe any other but his *Fathers God*, yet his time is out, he is fat at liberty from his Service to the true God, *and what hath he to do with the Lord God of Israel*, Joshua 22.24. Is not this to make that Covenant temporary which the Lord hath called Everlasting, *Gen.17.13. Isai.24.5. 1 Chron.17.22.* In a word, *a broken Covenant* is but *one*, embracing Father and Child with both Arms, when as this notion maketh *two Covenants*, (Specifically different the one from the other) of the Covenant of grace, one that is with the Parent, which lasts for ever, another with the Child which is of force, it may be twice or thrice seven years, and then the Leaſe is out. For my part I neither can, nor dare believe this to be true, especially considering that the Lord doth expresly promiſe in his gracious Covenant to be a God even *from the womb to Gray hairs*, Isa.46.3,4.

Argument 6. Children that are Regenerated in their Minority do retain their membership in Gods Church, but some such Children there are, *Job 31.18. Luk.1.15. 2 Tim.3.15.* therefore it followeth undenyably that a membership received in Infancy may Continue in Adult Age.

Argument 7. They whom the Lord hath received into his Church do there Continue till God put them out, but God hath received Infants into his Church, *Ezek.16.20. Math.19.14. 1 Cor.7.14.* And he doth cast none out of his Church but for Heresy or Scandal, therefore such as were born members of the visible Church, when they come to be Adult, not being chargeable with any Scandal or Heresy, they continue members of the visible Church still.

Argument 8. The Jews did retain their membership received in Infancy after they were Adult, Christ owneth the Jews still retaining the substance of the true worship of God to be a Church, *John 4.22.* and *8.32.* They are said to be the *Children of the Kingdome*, Math.8.12, *They in vyard of his Lord*, Math.21.41,43. Now I would ask



ask any one that maketh this Objection, whether he doth, or can think in his Conscience, *that if the Jews had been qualified as is in the Proposition expressed, that then God would have rejected them, and their Children from being his people*, I do not think that any sober men will say, or can think so, and if not, why should we reject and disown believing Gentile Parents and their Children, considering that, that Kingdome which did belong to the Jews is now given to the Gentiles, *Math. 21.43 & 28.19* and that the Scripture doth expressly declare that called inchurched Gentiles do not lose their visible Relation to God as long as they continue in the faithful Profession of the Truth of the Gospel, for the rejecting whereof, the Jews were deprived of their visible Church Estate, *Rom. 11.20,22.* surely had we more of the Spirit, Grace, and Patience of the Lord, in our hearts, it would be otherwise with us; *we are* (saith Mr. *Cotton* in his Judicious Treatise of Infant Baptisme) *shallow and narrow our selves, and so we measure the Grace of God and the Covenant thereof according to our own sentiing.*

Argument 9. That Assertion which is a most uncomfortable saddening Doctrine to the Godly, both Parents and Children is to be rejected, as not being from the Spirit of truth. God speaketh comfortably to his People, *Isai. 49. 1.* and would not have their hearts saddened, *Ezek. 13.22.* and the spirit of truth is the Comforter, *Joh. 16. 7.* But it is another Spirit which is the Author of all Doctrines which are indeed dark and uncomfortable to those that fear the Lord, and so is this Assertion.

1. Its uncomfortable to Godly Parents, How great a comfort is it to a godly man, to think; though I dye and leave the World and my poor Children are left behinde me, yet God will be with and bless them when I am gone, *Gen. 25. 11. & 48. 21. Prov. 20. 7.* I leave them interested in God for ever. As a precious man when dying, called his Children about him and said, *Children, I have nothing to leave you, but a God, and a gracious Covenant, and that enough for you.* So on the other hand, how doleful and dismal is it, for a man to think, say Children when once they are grown up to years of discretion have no interest in God, nor in the Covenant of his Grace, were this Doctrine true it would be enough to break the heart of a godly man, who

See Mr. Cotton of Infant Baptisme p. 65.

prizeth the Lords Covenant above a thousand Worlds: But blessed be God that it is false.

2. Its uncomfortable to the Children of Godly Parents how many of the Elect of God have found this a sweet consideration to them, that they could say, *the God of my Father*, and truly *I am the Son of thy Handmaid*. Remember that I was thine, before ever Satan had any thing to do with me, yea before I was born into the World, *Deut.29.14,15.* and though by manifold breaches of Covenant I have deserved that thou shouldst cast me off, yet remember thy Covenant, and that *I am thine still*. I appeal to the sanctified Experience of Godly Children, if they have not found the Doctrine of a continued interest in the Covenant of Grace to be full of glorious consolation.

Argument 10. The Principles upon which this notion (of an impossibility of the continuance of a Membership received, in Infancy) is built, falls to the Ground, and therefore the superstructure built thereon cannot stand. There is little of Scripture alledged for this conception, but the grounds of it are principally two.

1. That there is a specifical difference between the Membership of an Infant and of one that is Adult; this notion cannot hold water: Do but ask any *Logical Tyro*, of what sort the distribution is, when Church-members (or any other Members) are distinguished into Infants and Adult; he will answer you, that it is a distribution of the Subject from its Adjuncts, and therefore it cannot be a distribution of the *Genus* into its *Species*. Beside 2 things that do *Specifically differ* can never be the same: as a Man and Brute can never be the same; Take a young Brute and keep it an hundred years, he will never be a Man, but keep a young Childe so long, and he will become an aged Man, the reason is because there is a Specifical difference between a Man and a Brute, but not between an old Man and a Childe; So he that is now an Infant-member will hereafter be an Adult-Member, which could not be if they did Specifically differ. Again, things that are of the same nature do not Specifically differ. For we do not in this Dispute take *Species* in the notion that *Individua* are *Species* but for the same with *Genus*) but so is the Membership of an Infant, and of a person Adult, Root and Branch are of the same

same nature, as common experience proveth, *James 3.12.* Are the membership of the Child is as the Branches and the Parent is the Root; which *Rom. 11.16.* Therefore they are of surely the same nature, *Ergo*, not specifically different: Is it usuall for men that hold an Errour to cut the throat of their own Principles; so doth (as it seemeth to me) the Author of this Notion, when he professeth that the *Holyness and membership of Parent and Child are of the same nature, yea, one and the very same*; How can that be, if they specifically differ. Furthermore, those things which have the same essential causes, even the same matter and forme, do not specifically differ, but this is true concerning the membership of an Infant and of an Adult person, there are the same essential causes of both, for Sainthip is the matter, and Confederation the forme, both of the one and the other; But whereas for the countenancing of this conceipt it is said, that there is something required as an essential condition (*viz.* works and fruits) of the Parents in order to membership which is not required of the child, therefore they do specifically differ; this is as if one should say, there is something required of an Officer in a Church, which is not required of other members, therefore there is a specifical difference between the membership of an Officer and of a common member. The other Principle upon which this notion of non continuance of membership is founded, is *that the holyness of Infants is only imputed*, and therefore it ceaseth, when they being capable to act for themselves are incapable of Advantage by meer Parental Imputed Holiness?

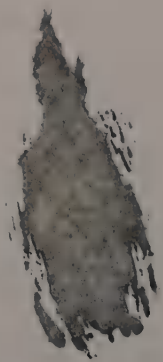
Answer, Should it be affirmed that the inherent Sanctification of the Parent is imputed to the Childe that were a dangerous Assertion, and were in effect to make the Parent the Childs Christ, but if the meaning of the Objection be, only that the Parents profession and act of confederation, is so imputed to his Childe as that he is thereby reputed a Professour and Confederator, this is true but it toucheth not the Question. For Conclusion then, We affirm, that the Holiness of Infants is real. Federal Holiness is real, but the Holiness of Infants is federal, *1 Cor. 7.14. Deut. 29.11.* Besides, it is a marvellous mistake to think that persons Adult, or that Infants are said to be holy, only upon account of In-

Inherent or *qualitative* Holiness, for the Scripture acknowledgeth foederal Holiness. Thus the body of the *Israelitish Nation* was Holy. As to Inherent Holiness or saving Sanctification, the greatest part of them were strangers to it, but they were all foederally Holy, *Deut.* 7. 6. & 14. 2. & 26. 18, 19. *Ezra.* 9. 2. *Dan.* 8. 20. & 12. 7. therefore also the Covenant is called the Holy Covenant, *Dan.* 11. 28, 30. *Luk.* 2. 23. Because they that are within the Covenant are an Holy People, See Mr. *Hooker* of the Covenant, *pag.* 41. The Scripture speaketh of an Holiness which is transmitted from Father to Childe, *Rom.* 11. 16. 1 *Cor.* 7. 14. which cannot be said of Inherent Holiness. Again, if the Childe have a Membership of his own really distinct from the Parents Membership, this notion of a meer imputed Holiness, vanisheth, But so it is, as appears because the Membership of the Childe may continue when the Membership of the Parent is utterly ceased, namely after the Parent is dead; the weight of this Argument hath so pressed the beloved Brother who layeth the stress of his cause upon this *Notion* or *Imputation*, as that he hath seriously made a Question of it, *Whether Men do not remain Members of the visible Church after they are Dead?* But can any man in good earnest think, that an Hypocrite when he is dead and gone to his own place is still a member of Gods Church? yet his Infant Child is so, therefore the membership of the Child doth exist after the membership of the Parent is extinct, therefore it is really distinct from the Parents membership, therefore the Child hath a real, and not only an *Imputed holiness* appertaining to him. It might also have been said here, that there is a Relative *Holiness* which is *perpetual*, viz. in respect of *Consecration and dedication* to the Lord, 1 *Sam.* 1. 1, 22. *Psal.* 1. 6. 16. there is an *holiness of Propriety*. So was the Temple holy, yea, thus were the Children of Israel (and in a more peculiar manner the Levites) an holy People, *Ezra* 8. 28. This holiness is to be assumed of all that belong to the visible Church. Hence *Christians* are said to be the *Temple* of God, 1 *Cor.* 6. 19. Therefore it is there said, *you are not your own, q. d.* as the Temple was the *Lords Concrete*, so are you; God hath a peculiar interest in you, and a wisship over you, as he had in the Temple after its dedication, more than any house upon the Earth, and thus are the Chil-

Children of Believers Holy, because God hath a special Interest and propriety in them, beyond what he hath in any other Children in the world, they do of right for ever belong unto God, they are named after the God of Israel, *The Name of the true God, Father, Son, and Spirit is put upon them*, and being thus Consecrated to be the Lords Servants, they are holy. And for this Reason is the Lord styled *the Holy one of Israel*, Psal. 71. 22. Because he was the *separated Object* whom his People Israel did choose and single out as the Object of their fear, when all the world about them served Idols.

Argument 11. The Children of the faithful being in Covenant are Christs and *Abrahams* Seed, and therefore Heirs, *Gal.* 3, last. *Rom.* 4. 13. Now it is strange that Children should have a right to the Inheritance whilest in their non-Age, *Gal.* 4. 1. But no right when Adult, although they continue faithful Children still.

Argument 12. This notion will enforce Rebaptization. For the Covenant which the Child was in when an Infant, is (it seems) become a meer nullity, so that now being Adult he must not Renew his Covenant, but enter into a new and other kinde of Covenant which he was never in before, Now it is necessary that when a man doth enter into Covenant he should be Initiated by Baptisme. There was lately a Sect in the world who upon this very ground, although they did acknowledge Baptisme of Infants as lawful, yet did rebaptize themselves when Adult, *See Baxter of Infant Baptisme, pag.* 343. Thus have we seen the Truth proved, and all Objections against the pleaded for extent of the Covenant of grace falling like *Dagon* sometimes before the Ark of the Covenant. Before we pass over to the *second Question* as a *Conclusion* to this, let it once for all be said and remembred, that in many passages in this *Discourse*, we have respect to the received distinction of *Jus in re & ad rem*, or of Right and Possession. A person may have right to those Privileges, which yet he may for the present be justly detained from the actual enjoyment of. Again, we must distinguish Right and present Administration. It is Faith or Interest in the Covenant of grace which giveth right to Baptisme; yet before a man can have Baptisme regularly administred to him, there must be [illegible]



Steward of God to dispense this mystery; and the person that hath Faith (we speak of the Adult) must become professedly subject to the Gospel, and to the orders of Christs School. If respect be had to these distinctions, some notions will appear, to be very Consentaneous amongst themselves, which otherwise may seem to have a Repugnancy in them.

CHAP. XIII.

Q. 2.

The second Question propounded, viz. whether all that profess Christianity have right to Baptisme, the Negative asserted and proved, many that outwardly profess Christianity, are not visibly in Covenant with the Lord, nor have a visible interest in the thing sealed in Baptisme. Nor submit themselves to Christs Government in his Church, but are de jure excommunicate, and worse then infidels, and therefore not to be baptized. In Primitive and Apostolical Times, practice as well as Profession was looked after. It is a dishonour to the Name of Christ, that every body should be counted a Servant in his Family. Holy things must not be given to Dogs.

The things which have been spoken may suffice for the clearing of the first Question, we proceed now (as in the Lords holy fear) to Consider of the second Question, *viz. Whether all that profess Christianity have right to Baptisme?* The Answer where-
R. 1. unto is *Negative*. In most places in *Christendome* (as 'tis called) there is much more need to Insist on the demonstrative, evincing of the Negative to this Question then on the Affirmative of the former. But amongst us that which we have already Asserted and proved, is the Controversy of the Time and place, where-in the Lord hath Cast our Lot to lie, and Consequently *the present Truth*, in which respect we have been the more large in discussing that, but shall be brief in this which followeth. Nevertheless, perceiving that some do already plead for Baptisme, upon the meer Account of a *practically Contradicted, and everted Profession* of Christianity, and not knowing but that in process of Time (for one extream begets another, and it may be feared that our Ri-

Rigidity or over strictness as to the Subject of Baptisme will like in promiscuous Laxnes) such large and loose Principles (they being suitable to that Corrupt nature which is in man) may prevail generally; upon these and the like Considerations, we shall here mention some Arguments which enforce a *Negative Conclusion* to the Question, but now propounded.

Argument 1. They that are not visibly or externally in Covenant with the Lord, have no right to Baptisme, for Baptisme being (as all men excepting Antipedo-Baptists do concurrently acknowledge) a Seal of the Covenant, they that have nothing to do with the Covenant, have no just title to plead for Baptisme the Seal thereof; But this is true concerning many who Call themselves Christians. *E. G.* Idolaters and such like, are not to be esteemed the Lords Covenant People, *Exod. 22.7. Ezek. 23.4. Hos. 1.2.* and *2.2.* upon this ground, *Farel* [*a*] *and Calvin*, as also our famous [*b*] *Cartwright*, and other Renowned non Conformists, have maintained that the Children of Papists (both the Parents being such) ought not to be baptized. Baptisme being the Livery which belongs to Christians, manifest Anti-Christians or those that are the Devils Servants (as Idolaters are) cannot wear it, but by usurpation, wherefore the Apostle saith, *there can be no Communion between Christ and Belial*, 2 Cor. 6.15. Then surely *the mark of Christ* must not be set upon *Belial's* or Idolaters. [*c*] for oft in the Scripture *Belial* is as much as to say an *Idol*, and by the *Children of Belial*, Idolaters are meant. So again, they that go on incorrigibly in a Course of Prophaneness are not to be reputed as in Covenant with the Lord, for the proof of which that Scripture is plain and full, *Esai. 30.16,17.* Alas, there are many that pretend to be Christians, when as they are visibly & notoriously Covenant-breakers, they make no Conscience of keeping Covenant with men, and therefore we may be sure, they will not keep Covenant with God, but are unfit to Covenant either for themselves or for their Children. Now they that have nothing to do to take Gods Covenant into their mouths have nothing to do with Baptisme the Seal of the Covenant.

Argument 2. They want in the Judgement of rational Charity have not a visible interest in the thing sealed in Baptisme, have no right to the Seal. God hath joyned the exhibiting signe and

[a] Vide Calvini Epist. 147. 219.

[b] Second part of Second reply p. 122.

[c] Vide Lightfoot Harmon on Luke 19. 44.

2.

[d] vide Whitaker prælect de Sacr. q. 7. de actual. q. 10.

seal

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the thing exhibited together, therefore men must have a Care that they do not Knowingly put them asunder. I say not that we must know that there is the thing sealed, wherever we do apply the Seal, but I say that we may not apply the Seal, when we know there is not the thing sealed, for so to act, were in baptizing to Contradict the nature and blessed Ends of Baptisme. But there are many who profess Christianity, that yet in the Judgement of rational Charity have not a visible Interest in the thing sealed in Baptisme. For Baptisme is unto the party baptized a Signe and Seal of his Union with Christ, *Rom.6.5. Gal.3.27* of Regeneration, *Tit.3.5. John 3.6.* of Remission of sins, *Mark 1.4.* of his being Ingaged *to walk in newness of Life*, Rom.6.3,4. when as the plain contrary unto all these particulars is sadly visible and apparent concerning the greatest Number of those that profess Christianity in the world. *Ergo* they have not right to Baptisme.

[illegible]

3. *Argument* 3. They that will not submit themselves to the discipline and Government of Christ, there is no Reason that they should be baptized, *we* (saith that famous *John a Lasco*) *suffer no Stranger to offer his Infant to Baptisme in our Churches, who doth not willingly submit himself to the Discipline of our Church.* To admit men into Christs Family, that will not be subject to the Laws and Government thereof, or to the Priviledges of Christs School, that will not be subject to the orders therein, is against Reason. But many that profess Christianity, yet reject Church discipline. *Ergo.*

4. *Argument* 4. They that are either Formally or *ipso jure* excommunicated [c] have no right to Baptisme. It cannot be denyed but that some great Divines have written for the Baptisme of the Children of *Excommunicates*, but then they are wont to put in this *Caution*, viz. that there must be some other person to undertake for the Childs Education in the true Religion, so did *Beza* [f] express his Judgement when the Ministers of *Neocomum* [illegible] to baptize such Children. Let this one Argument instead of many be Considered, viz. that they that are not members of the [illegible] Church have no right to Baptisme, for it was before [illegible] with those that [illegible] the [illegible] Anti-Pædo-Baptists, that *a Regular* [illegible] *to Baptisme*,

[illegible]

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But justly Excommunicate ones are not of the visible Church: Hence such are said in Scripture to *be cast forth*, and to *be cast out*, viz. out of Gods House or Church in this World, *Joh. 15. 6. Gal. 4. 30.* and to *be cut off*, Gal. 5. 12. *Gen. 17. 14.* Surely a Member that is cut off from the Body is not still belonging thereunto. And to be *put away* from amongst those that are of the Church, *1 Cor. 5. 2, 13.* one that is for breaking the Marriage Covenant *put away* doth not remain under *Conjugal Relation*. No more doth one that is Excommunicate remain a Member of the visible Church, yea, such are said to be *Delivered to the Name of Christ up to Satan*, 1 Cor. 5. 5. i. e. [ſ] they are *Authoritatively excluded* to be no longer of the visible Church, but of the World and so under Satans Regiment, who is the *God of this World*, 2 Cor. 4. 4. the *same person* cannot possibly *at the same time*, be as to his *visible state*, both of Christs and of Satans Kingdome, *Mat. 6. 24. 2 Cor. 6. 15.* But Excommunicates are as to their visible state of Satans Kingdome, *Ergo* their Children may not be baptized. They that write concerning things of that nature, say, that when the Devil doth enter into an *explicite league* with any one that pretends to be a Christian, he causeth them to renounce their Baptisme. I remember a tremendous instance to that purpose of one about fourteen years agoe, in *Sherborn* in *Dorset*, who being imprisoned upon the Accompt of familiarity with Satan, confessed to others (and to my self also) that the Devil made her to renounce her Baptisme, and so made a formal Covenant with her, giving her a new name, &c. But certainly, it will not please Christ, that we should Baptize those into his Name, who are visibly and manifestly the servants of Satan: we know of old, they were wont professedly (and their conversations might not contradict that Profession) to renounce Satan, &c or they were not Baptized, (shall we then Baptize such as remain the known Subjects of his Kingdome? And this Argument holds, not only concerning such as have a *just* censure *formally* passed upon them by the Church, but also with reference to them that are *ipso jure Excommunicate* i. e. that are *ipso facto legis sine sententiâ judicis*, yea (which is more) they that are *de jure* Excommunicate, have no right to *Baptisme*, now this is true concerning all Heretical or Prophane persons, yea

and obstinate persisters in lesser evils, then Heresie or Scandal, whom we may suppose to have a present standing in the visible Church, they ought not to be tolerated there, but the Rule is express for their being forthwith rejected, *except they repent*, Mat. 18. 17. 1 Cor. 5. 11, 12. 2 Thes. 3. 6. Tit. 3. 10. or if such be not already in the Church they may not be admitted, and therefore not *Baptized*, whereby *Admission* into the Church is *Solemnized*, it cannot be a duty to solemnize the Admission of a person into the Church (which is done in Baptisme) and yet at the same time a duty to reject him from Church-fellowship (which is a duty concerning such persons as were but now mentioned) *Ergo* such have not right to Baptisme. But as for many that profess Christianity, they are Excommunicates either formally or *de jure Ergo*.

5. *Argument 5.* They that are not Christians have not right to Baptisme, because Baptisme is the mark of Christianity as hath been shewed: we may not by baptisme go about to *Christianize* those who we know are not Christians, for that would be to take the Lords Name in vain. Now some profess Christianity concerning whom it is evident, that they are not Christians, *Rev. 2. 9.* their practise is such as doth quite [g] nullifie their profession. *Tit. 1. ult.* Mr. *Baxter* Argueth well & strongly, when he saith, (h) we must not Baptize him for a Christian who we are sure is none, if a Man should affirm that he did believe in Christ, and yet should presently profess that he will not obey him, every man will conclude that, that profession is no profession. Now if an Affirmation contradicted by words ought not to be taken for a Profession, much less an Affirmation more certainly contradicted by the tenour of the life: In a word, Infidels may not be baptized, therefore they that are worse then Infidels may not. Now so are some that call themselves Christians, *1 Tim. 5. 8.*

6. *Argument 6.* In the Primitive and Apostolical times men were not baptized upon the bare account of Profession, except there were a practise that did in some sort correspond with that Profession; Hence in those times in order to the Application of baptisme, they required not only a Profession of the *Christian Faith*, but (as was partly hinted but now) an *Abrenunciation*

of

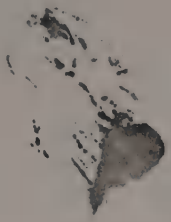
g Qui secundum traditionem Catholicae Ecclesiae credit sed communicat operibus dissimilibus, In fidelis [illegible] orthod. Fid. l. 4. C. 11.

h Disputation of right to Sacr. p. 278.

of Satan [i] Flesh and the World. Some conceive that the Apostle, when he speaketh of the Answer of a good Conscience 1 Pet. 3.21. [k] alludeth to that Custome in the Primitive times, when the Administrator did aske the baptized, *Credis?* dost thou believe? And he answered again *Credo*, I do believe; *Abrenuntias?* dost thou renounce Sin, Satan and the World? the partie to be Baptized answered againe, *Abrenuntio*, I do renounce them: *Spondes?* doest thou Covenant? Answer, *Spondeo*, I do Covenant. Also we know, that *John Baptist*, when he Baptized, required not only a profession of Repentance, but a Conversation suitable thereunto, even *fruits meet for Repentance*, Matth. 3. 8. Some have thought that John refused none who desired to partake of his Baptisme, but judicious Interpreters are not wanting, who conceive that he repelled the Phantees from his baptisme, albeit they desired it. Thus the [l] *Centuriators*, [m] *Parens*, [n] *Gelasp*, [o] *Mr Baxter*. And of our *N. E.* Divines [p] *Mr. Cotton*, [q] *Mr. Hooker*, [r] *Mr. Norton*. And it is not very Consonant to Reason for us to imagine that John would call them a Generation of Vipers, and baptise them in the same breath. Consider *Matt. 3.7.* with *Luke 7.30.*

Argument 7. It tendeth greatly to the dishonour of the name of Christ, that every one should be owned of, and entered into his Family *David* would not endure a prophane person in his Family. *Psal. 101.7.* And can we think that it will please Christ that such should by Baptisme be entered into his Family, his Church that is? Great men would account themselves dishonoured, if the Livery appertaining to their Servants, should be worne by every vile person, and will not the great God our Saviour Jesus Christ, think the like, when Baptisme the Livery of his Servants is worn by the unholy & prophane? In a word, promiscuous Baptisme doth make the Church [s] no houshold, but an Inn rather, to receive whosoever commeth, whereby the name of the Lord is prophaned.

Argumnt 8. Christ hath forbidden us to cast holy things to dogs, *Matt. 7. 6.* Now Baptisme is an holy thing, it is not a Civil but a Sacred Ordinance: And Heretical & Scandalous persons though professors of Christianity, yea though Church members are in the account of God and Scripture, no better then Dogs, *Phil. 3. 2.*



20. Phil. 3. 2. 2 Pet. 2. 22. Rev. 22. 15. This I confess is a Common Argument. Beza [s] maketh use of it for this end, & so did [t] Austin of old, & Chrysostom [u] before him, & Tertullian before him; [w] and there is weight in it. If it should be said, that the reasons which have been aleadged concern Adult persons being unbaptized, when as the controversie is touching the baptisme of Infants born of Parents already baptized, The Answer is, that the Arguments do reach this also. For if we prove that neither Parent hath a Title to Baptisme, nothing more needs to be said to prove that the Child hath no Title thereunto. For nihil dat quod non habet, it is against all Reason to Imagine, that a man should be able to entitle another unto that Priviledge which himself hath no Title to, nor Interest in. The Derivative right cannot be greater then the Primitive. I know Austin blameth him, that when he excommunicated Classicanus, did cast his Children out of the Church with him, and concerning Children born before Excommunication, the thing is disputable amongst learned men, albeit it was before noted, that the Jews of old in Excommunicating the Parent, did also cut off the Child from being of the Congregation of Israel, and from having any right to Church Priviledges. And evident it is, that such Children as are born of such Parents as either never had, or cease to have any visible right to Baptisme, can not rationally claim right thereunto.

CHAP. XIV.

Humane Testimony no demonstration in this Case, Promiscuous Administration of Baptisme in Popish and Anti-Christian. Sundry Protestant writers have testified against it. The Conclusion.

As for humane Testimony in this Case, as it is true, that in both Conclude nothing in matters of this nature, where we must to the Law, and to the (divine) Testimony, and if they speak not according to this word, it is because there is no true Light in them, so we shall not greatly insist thereon. The Truth is, that Protestants generally have been excessively lax and large, in their Principles and practices as to the Subject of Baptisme, which I will also Confess, hath

hath in part come to pass, by reason that the Church hath been in *Babylon*, and hath not yet fully shaken off the rubbish thereof. Let not the Anabaptist Triumph without a Catalogue in this Contention. It was before acknowledged, that very much Reasonings to the Subject of Baptisme is *Anti-christian*. For that Error prevailed when Anti-Christ first began to rise. Let it now likewise be owned as a Truth, that when the Anti-Christian Apostacy was come to its height, an Error on the other hand prevailed, even a Catholick promiscuous baptizing of all Sorts, nay, a compelling of men to receive Baptisme against their wills. *Bellarmine* [v] and others of the Popish Faction, have taught that Baptisme doth sanctifie the unclean, and therefore that it is not prophaned, though it be Administred to unclean persons. Histories tell us what wild work the men of that Religion have made of it, when they have pretended to *Christianize* the poor miserable *Indians* in some places of *America*. It is reported that in the Kingdome of *Mexico* [y] sundry of their Preachers did in a few years time baptize each one of them above one hundred thousand. It is to be found amongst the Records of *Charles* the fifth, that [z] an old Priest had baptized seven hundred thousand and another three hundred thousand, and certain others very great multitudes, and yet their own writers *Osorius*, *Vasæus*, &c. do confess that scarce one of them willingly became a Christian, and that they remembred not any thing of the Christian Religion, only that they had been baptized. We know what was done in *England* after that [a] *Austin* the Monke arrived there, and how it was usual in those Popish times either by force or by [b] fraud to bring men to Baptisme, before their hearts were indeed perswaded to embrace the Gospel.

So then, in Arguing against such promiscuous baptizings as the present discourse is treating of, we dispute against nothing but that which is Anti-Apostolical and Anti-Christian. Nor have there been altogether wanting those, though it is to be wished that their number had been greater, that are already under this Conclusion might mention here [c] *Brentius*, *Rivetus*, *Marloratus*, *Toyssius*, also *Spanheimius* gives [d] these Reasons to prove that Prophane men cannot lawfully be baptized. *Mr. Blake* hath written a large and learned Treatise, the whole dispute

v Bellarm. de Sacram. Baptismi. c. 5.

x Acosta lib. 5. c. 20.

y Surius in Chron. ad Ann. 1538.

z Sleidan. Purchas Pilgrimage. p. 780.

a Camden Britannia. Speeds Chron. Bishop Godwyn. Church-Hist.

b Fox Acts and Mon. Purchas Pilgrim. p. 780.

c Brentius, Rivetus, Marloratus, Toyssius, Paræus, Thesaurus Theologicus.

d Spanheim. Dub. Evang. tom. 3. p. 1. l. 2. c. 2. q. 3.

whereof is to prove that the notoriously ungodly have no right to Baptisme, and to Answer the Objections and pleas which some have insisted on, others I omit, only it may not be amiss, here to recite some remarkable passages out of Learned Mr. Gataspins Aarons Rod, blossoming. Thus he writeth, pag. 544. 545. "It were a prophanation of the Sacrament of Baptisme to baptize a Catechumen or Jew, or a Pagan professing a Reselution to turn Christian, he being manifestly under the power of abominable reigning sins, and being still a prophane and wicked liver, although he were able to give a sound and Orthodox Confession of Faith, Austin Lib. de fide & operibus, Chap. 18. tells us that the Church did not admit scandalous persons to baptisme. "And except they repent, (saith he) from their dead works, they are not suffered to come to Baptisme, divers Arguments he brings in that Book for this thing; As 1. That Peter saith, Acts 2. 38. Repent and be baptized. 2. That the Apostle Heb. 6. 1. joyneth Repentance from dead works, with Baptisme, 3. That John preached the Baptisme of Repentance. 4. That Fornicators, Adulterers, Theeves, &c. shall not inherit the Kingdome of God, therefore such as are known to live in these sins without Repentance ought not to be baptized. 5. He argueth from 2 Cor. 6. 14, 15, 16, &c. Now I offer this Query, shall an abominable wicked Life, Murther, Adultery, Swearing, Cursing, Lying, or the like, keep back a man from so much as entring into the visible Church, by the door of baptisme, and shall not the like abominations keep back a man from Fellowship with the Saints at the Lords Table? See also pag. 555. where he thus speaketh: Erastus argueth from the Admission of a Generation of Vipers to baptisme to prove the lawfulness of admitting a Generation of Vipers to the Lords Supper. But I argue Contrarywise, such persons as desire to be received into the Church by baptisme, if they be prophane and scandalous persons, ought not to be baptized, but refused baptisme: therefore prophane and Scandalous persons ought much less to be admitted to the Lords Supper. Likewise in pag. 515. he hath this passage, which methinks deserveth to be written in Letters of Gold. I believe (saith he) no Conscientious Minister would adventure to expose one

too

who hath manifest and infallible Signs of unregeneration. Sure we cannot be Answerable to God, if we should minister Baptisme to a man whose works and words do manifestly declare him to be an unregenerate unconverted person. And if we may not Declare such an one, how shall we bring him to the Lords Table? Thus far Mr. Goodspeed.

To Conclude, it would be an happy thing, if in all Controversies of this nature, we could be of the same mind, and of the same Judgement; for so doth the Scripture require, 1 Cor. 1. 10. Phil. 2. But this is rather to be wished for, and endeavoured after, then to be hoped, till that great and blessed day come, wherein there shall be one Lord and his Name one in all the Earth, one Sheepfold, & one Shepherd. When we are come unto a perfect man, unto the measure of the stature of the fulness of Christ, we shall come unto that perfect unity of the Faith, which in this world we attain not to, yet if the Lord help us, with a Spirit of wisdome and moderation, (although Truth must not on any Terms be parted with, as Luther [f] said, let Heaven and Earth perish rather than the least Truth should be lost,) we shall not Censure one another or be of different affections, because of different Apprehensions in the Questions Controverted. And we had need, to be the more careful over our own hearts about this matter; for that, there are not wanting solemn Instances, both in the present and former Ages of woful Paroxysmes, occasioned amongst good men by this very Question touching the Subject of Baptisme. To mention only that which happened in the Church whereof Renowned Farel was the Pastor, [g] One that was a member therein did Apostatize to the Papists, after which the grand mother being of the true Church desired Baptisme for her grand-Child. Farel considering that both the next Parents were Idolaters, & the Child still under their Education, refused (as well he might) to baptize the Child, but his Colleague baptizeth it, whereupon there happened an uncomfortable difference between them two, (& in the Church) who yet were both of them godly and learned men, both of them studious of Reformation, both of them Sufferers together for bearing witness to the Truth of the Gospel. So those famous Martyrs, Cornelius & Cyprian differed in judgement about the Subject of Baptisme. These things should make us wise & moderate in our notions, which also

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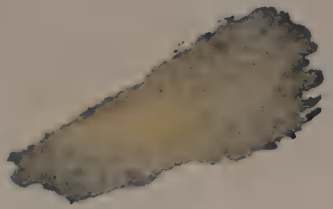
so they that have a righteous Cause are wont to be as zealous for the Truth. I shall finish with the *Words* of that famous *African Synod* fourteen hundred years agoe, being come to the *Conclusion*, of the Controversie then under debate, concerning the Subject and time of Baptisme they yet say, [b] *Neminem Judicamus si aliter sum in hac re senserit*, we Censure no man, albeit as to this Question, he be not altogether of our Judgement.

[b] Inter Cyprian. opera pag. (prohi) 148.

FINIS.

Errata.

PAG. l. 18. There should have been a full point after called p. 15. l. penult. l. Sanctorum. p. 27. [illegible] l. 17. r. federal. p. 18. l. 13. r. with [illegible] p. 44. l. 10. r. Gerh. [illegible] p. 49. l. 8. r. enervate. p. 52. l. 24. r. Abilities. l. 30. r. gestus. p. 55. l. 14. r. Tertullian. p. 59. l. 16. for where r. when. p. 64. l. 18. for or r. of. p. 65. l. 25. r. [illegible] right. The Author not being able personally to attend the perusal of these Sheets, as they were printed off, there are other Errors, especially respecting punctuations and Latin or Greek quotations, which the Intelligent Reader will perceive and Candidly Interpret.



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